THE ARYAN PATH

VOLUME XXXVI · NO. 9

September 1965

NAMRATĀ
Reflections on Teachers' Day

BRIAN G. COOPER
Dante and his Universal Message

MIKHAIL NAIMY
Peace and the Ruling Passion

P. NAGARAJA RAO
The Philosophy of Indian Culture

K. GURU DUTT
Whither Psychology?

BOOKS REVIEWED INCLUDE

The Fundamentals of Shankara's Adwaita; Modern Indian Thought; Non-Violence: A Christian Interpretation; Teilhard de Chardin; Man and Time; The Central Truth; Folklorists of Bengal.

complete CONTENTS within

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

RE-PUBLISHED: THE WORLD-FAMOUS

SACRED BOOKS OF THE EAST SERIES

IN

FIFTY VOLUMES

edited by

The Right Hon. F. Max Muller

and translated by various oriental scholars of repute.

All volumes Rexin Bound with Gold Letters. Price of each volume Rs. 20.

Vols.	*Titles*
1,15.	The Upaniṣads by Max Muller
2,14.	The Sacred Laws of the Aryas by Bühler
3,16,27,28,39,40.	The Sacred Books of China by Legge
4,23,31	The Zend Avesta by Darmester & Mills
5,18,24,37,47,	Pahlavi Texts by West
6,9.	The Quran by Palmer
7.	The Institutes of Viṣṇu by Jolly
8.	The Bhagavadgītā by Telang
10.	The Dhammapada by F. Max Muller; Sutta-Nipāta by Fausboll
11.	Buddhist Suttas by Rhys Davids
12,26,41,43,44.	The Śatapatha-Brāhmaṇa by Eggeling
13,17,20.	Vinaya Texts by Rhys Davids & Oldenberg
19.	The Fo-Sho-Hing-Tsan-King by Beal
21.	The Saddharma-Puṇḍarīka by Kern
22,45	Jaina Sūtras by Jacobi
25.	Manu by Bühler
29,30.	The Gṛhya Sūtras by Oldenberg & Max Muller
32,46.	Vedic Hymns by Max Muller & Oldenberg
33.	The Minor Law Books by Jolly
34,38,48.	The Vedānta Sūtras by Thibaut
42.	Hymns of the Atharva Veda by Bloomfield
49.	Buddhist Mahāyāna Texts by Cowell, Muller & Takakusu
50.	Index by Winternitz.

MOTILAL BANARSIDASS

Post Box No. 1586

Delhi-7

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

THE ARYAN PATH : VOL. XXXVI · NO. 9

September 1965

NAMRATĀ	Reflections on Teachers' Day	385
BRIAN G. COOPER	Dante and his Universal Message	389
WM. EWART WALKER	Clio (Poem)	395
MIKHAIL NAIMY	Peace and the Ruling Passion	396
P. NAGARAJA RAO	The Philosophy of Indian Culture	400
AUGUST CLOSS	The Shattered Image : The Wholeness of Human Experience and the Experimental Character of Contemporary German Poetry : III	405
K. GURU DUTT	Whither Psychology ?	410
ERNEST V. HAYES	Coming Back	415
MARGO LAIRD	Returning Home (Poem)	417
	NEW BOOKS AND OLD	
S. N. L. SHRIVASTAVA	The Fundamentals of Shankara's Adwaita	418
	and reviews by	
	BRIAN G. COOPER, SYED VAHIDUDDIN. VIVIAN WORTHINGTON, MARCUS WARD, E. G. LEE, R. F. RATTRAY, EDWARD THORNTON, ACARYA BUDDHARAKKHITA THERA, G. D. GAUR, K. R. SRINIVASA IYENGAR, DIWAN CHAND SHARMA, SURENDRANATH AGNIHOTRI, AND K. R. A.	419
A. A. A. FYZEE	"Conversation" with the Arab World	428
	ENDS AND SAYINGS	429

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVI SEPTEMBER 1965 No. 9

REFLECTIONS ON TEACHERS' DAY

AH, the wonder of the Banyan Tree! There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled.

THE IMPORTANCE OF EDUCATION is not only in knowledge and skill, but it is to help us to live with others. Co-operative and mutually helpful living is what we should be trained for. Moral qualities are of greater value than intellectual accomplishments.

S. RADHAKRISHNAN

WE MUST NOTE the famous statement that merely by becoming literate without the development of compassion we become demoniac. So no university can regard itself as a true university unless it sends out young men and women who are not only learned but whose hearts are full of compassion for suffering humanity. Unless that is there, the university education must be regarded as incomplete.

S. RADHAKRISHNAN

THE 5TH OF SEPTEMBER is the Natal Anniversary of Dr. Sarvepalli Radhakrishnan, President of the Republic of India. That day is celebrated throughout our country as "Teachers' Day." We welcome this opportunity to offer our felicitations to Dr. Radhakrishnan, the teacher, philosopher, and statesman, and to express the fervent wish that he may attain the Vedic age of 120 years to continue his noble and enlightened service to India and the world.

It is in the fitness of things that the Birthday of our President should be used to honour the institution of the Teacher, for he himself describes himself as such. He often reminds us that he has been a teacher for nearly all his adult life, for over forty years, and has lived with students. The teacher should be respected and honoured, and no society can make true

progress which does not give its teachers the grateful recognition they deserve. Alas! this ideal is forgotten and in our contemporary civilization teachers almost everywhere are underpaid and in many countries treated casually.

In India much has been done in recent years to raise the salaries and the status of our teachers, but much more still remains to be done. The celebration of the 5th of September as Teachers' Day serves to focus attention on the need to raise the social status of teachers at all levels of education — in kindergarten, primary, and secondary schools; in colleges and universities — and to create the right climate for bringing about all necessary reforms — increase of salaries, adequate school buildings, and other amenities. Such a climate can only be created if not pupils only but all citizens regard with reverence the function of the teacher.

Institutions on earth all have a divine prototype in the realm of the Spirit. Thus the institution of the teacher among mortals has as divine Archetype the Teacher *par excellence,* the Supreme Self of All Creatures.

Says *The Voice of the Silence*:

> Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Within each one of us is a Ray of the Divine and that Ray is our life-guide, our true Self and our Guru. To the question, "What is the aim of education?" so many different answers are given. Education for what? For earning one's livelihood, for worldly success, for character, for freedom, for service to one's nation, for civic duty, for world-order? Education fulfils its highest aim when it awakens in the consciousness of Man the recognition of the Divine Presence within, and imparts the discipline necessary to become more and more aware of the Inner Ruler, the Spirit in the body.

In the words of Shri-Krishna in the *Bhagavad-Gītā*:

> The Spirit in the body is called *Maheśwara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramātmā,* the highest soul" (XIII. 22).

Intelligent, willing, and cheerful submission to the dictates of that Lord of light makes a man a truly "educated" and cultured individual and enables him to regard all men as brothers. Education for what? Education for Brotherhood, for disinterested Service, for the Life of the Spirit.

There is another great spiritual archetype which flows from the first, and it is that of the *Guru,* a Spiritual Teacher, the highest expression of which is that of the Divine Teachers of humanity. While there has been,

alas! much degradation of that most sacred concept — a living fact — it continues to inspire and energize the hearts of thousands of real *bhaktas* or devotees. The ordinary teacher of our infancy and childhood is entitled to our respect and gratitude if for no other reason than that he represents the holy concept of the Spiritual *Guru*. That is one reason why all scriptures enjoin the practice of respect towards the teacher. A line of influence extends from the lowest to the highest, forming an ascending chain, each link of which is a teacher. This is the *Guru-paramparā,* the Chain of *Gurus*.

W. Q. Judge writes forcefully on this subject, thus:

> So from earliest times, among all but the modern Western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less today does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.
>
> Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly, whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

Fortunate indeed the pupil who respects and honours his teachers! That attitude itself makes him receptive to the highest in his teacher and the highest in him. On the teacher's side also what counts uppermost is his sincerity and devotion to his pupils, his earnest desire to help them, his ardent faith in the highest values. Such a teacher communicates the fire of aspiration and the zest for learning. For when all is said and done a teacher teaches not what he says, not what he pretends, but what he *is*.

If we all must have respect and gratitude for all teachers, the teachers in their turn must regard their *dharma* or duty as sacred and endeavour to live up to their responsibility. The relationship between teacher and pupil is a bond rooted in mutual love and understanding. Teachers and pupils form a great family, in which all members should trust one another.

Teachers can rise to the full status of their position in society if they link themselves up through ideation and aspiration with the Divine Prototypes of whom they are the humble reflections; if they remember the Great Master, Life itself, the Teacher of all of us, and endeavour to be the channels of its Light; and if they constantly recall the existence of the Great *Gurus* who have constituted themselves the Servants of Humanity. Our reverential salutations to Them!

NAMRATĀ

So, in its lovely moonlight, lives the Soul.
Mountains surround it, and sweet virgin air;
Cold flashing, past it, crystal waters roll;
We visit it by moments, ah, too rare!

. . . we shall rust in shade, or shine in strife,
And fluctuate 'twixt blind hopes and blind despairs,
And fancy that we put forth all our life,
And never know how with the Soul it fares.

Still doth the Soul, from its lone fastness high,
Upon our life a ruling effluence send.
And when it fails, fight as we will, we die;
And while it lasts, we cannot wholly end.

—MATTHEW ARNOLD

DANTE AND HIS UNIVERSAL MESSAGE

[OUR old friend **Mr. Brian G. Cooper, M.A., D.Litt.,** has already contributed to THE ARYAN PATH several scholarly essays on various aspects of religious history in Europe. This is the year of the seven-hundredth anniversary of Dante, the "eternal poet" among the poets of Christianity. We are especially happy, therefore, to publish this article on Dante and his lofty vision of human destiny.—ED.]

NINETEEN-SIXTY-FIVE marks the seven-hundredth anniversary of the birth of Dante Alighieri. Across the centuries he comes to us: this archetypal colossus of medieval Western Christendom, this national poet of Italy who paved the way for Petrarch and Boccaccio and was the last and greatest figure on the far side of the divide between the medieval and Renaissance worlds, this giant whose literary expression of the Christian world-picture of his time remains unsurpassed and has survived the ages to speak its fundamental truths to our own time. At the British Museum's Septenary of Dante Exhibition, early manuscripts and printed editions of Dante's works were on show, indicative of how his influence spread throughout Europe. A man of his time completely, involved in all the ruthless intrigues of late thirteenth-century Florentine politics, he was yet able to rise above those ephemeral feuds to the level of sublime mysticism expressed in the religio-poetic epic of the *Divine Comedy,* of universal significance. Dante's message for our own day can best be understood by briefly outlining his life and work; however, literary appreciation is not part of our purpose.

The early life of Dante Alighieri (1265-1321) is obscure.[1] We know that, born in Florence, he grew up in a well-to-do middle-class household, met Beatrice at the age of nine, and over the years developed for her a love that was to be the inspiration of his life, and that he was a diligent student well schooled in all aspects of the knowledge of his time. Marriage to Gemma di Manetto Donati some time before 1297 gave him the consolations of happy family life, but did not obscure the image of Beatrice, who had died in 1290. He became involved in the politics of the Florentine republic, by 1300 being one of its priors, and thus moving in the highest councils of the state. Opposed to papal influences in Florentine affairs and a strong advocate of the imperial power, Dante while on an embassy to the Papacy fell victim to the vicissitudes of Guelph-Ghibelline

---

[1] Works consulted on Dante's life and significance include: PAGET TOYNBEE: *Dante Alighieri* (1910) and *Britain's Tribute to Dante in Literature and Art* (1921); CHARLES WILLIAMS: *The Figure of Beatrice* (1943); L. OLSCHKI: *The Genius of Italy* (1950); DANTE: *Divine Comedy,* I: Hell; II: Purgatory; III: Paradise, trans. DOROTHY L. SAYERS and BARBARA REYNOLDS (Penguin edition, 1964).

faction struggles, and was forced into exile in 1302. Thereafter until his death he wandered: Bologna, Lombardy, Padua, almost certainly Paris, and finally Ravenna, where his tomb can still be seen. Legends that he visited Oxford may be discounted. While in exile he continued to be a political figure. His call to the princes and people of Italy to welcome the intervention of Henry of Luxembourg, the Emperor, in the years 1310-13, was, however, unheeded. Yet his wanderings were not fruitless. Amid the travail and despair of exile Dante grappled with the profoundest mysteries of the meaning and purpose of life.

His literary preoccupations were of the widest. *Vita Nuova,*[2] declaring his sublime love for Beatrice, marks a landmark in the literature of romance; *De Vulgari Eloquentia* reveals his concern to raise the status of the Italian vernacular to that of a language of literary expression; his *Quaestio de Aqua et Terra* was a scientific discourse on the nature of the two elements, water and earth; the *Convivio,* or "banquet" of knowledge, was conceived as an encyclopaedia of contemporary knowledge, with its fourth book, *"Le Dolci Rime,"* expounding man's nobility, and intellectual and moral virtues. His political treatise, *Monarchia,* both defined the respective spheres of imperial and papal power, in relation to the conflicts of his own day, and also set out Dante's thoughts on man's earthly and heavenly destinies.[3] He argued the necessity of monarchy for the well-being of the world; that the imperial authority was derived directly from God; and that God has ordained the whole of humanity for two ends, the one attainable in time, the other in eternity. Man's earthly end is happiness in this world to be attained by life in accord with virtue; his supernatural end, blessedness in eternity, is attained by life in accord with grace. Earthly powers must guide towards the former; the Papacy towards the latter. Ultimate harmony of the terrestrial and celestial paradise may be attained.

This theme is a golden thread throughout the *Divine Comedy,* the work which enables Dante to rank as one of the half-dozen greatest writers the world has ever known. It is a work unique in the literature of the world. It unites theology, poetry, and personal mysticism in an epic of the soul matchless in its grandeur and unsurpassed in its imagery. Dante was steeped in Aquinas's *Summa Theologica,* possessed the contemporary knowledge of classical authors, and was fully familiar with Brunetto's *Trésor* and other encyclopaedic works of the day. Yet the *Divine Comedy* is alive because it was no purely scholastic work. At about the age of thirty-five, Dante seems to have had a deeply significant conversion experience, and it was out of that experience of the soul that

[2] See my review in THE ARYAN PATH, October 1964, pp. 471-2.

[3] *Monarchia,* III. xvi.

his epic was born.

It is set in 1300, and the narrator, Dante himself, is the "hero": lost in a wood (worldly cares) he seeks to free himself and is guided by Virgil, who represents philosophy or natural religion. Virgil's authority comes from three Blessed Ladies: the Blessed Virgin (Divine Mercy), St. Lucy (illuminated grace), and Beatrice (theology and revealed religion). Dante is led to salvation by Virgil, through the terrible regions of the mountain of Purgatory, at whose top Beatrice replaces Virgil and conducts Dante to the Empyrean heaven. The vision of Beatrice's grace and blessedness inspires Dante to strive ever upwards and onwards.[4]

The Inferno is a deep and gloomy chasm, with nine circles descending to the earth's centre, containing figures from classical and biblical antiquity, as well as from the familiar Florence of Dante's own day — thus it is no mere fantasy. At the various levels forms of various punishments are being undergone, and Lucifer is at the bottom of the pit, furthest from the blessedness of the Deity. The Inferno is a hopeless place, but Purgatory rises towards heaven, and its inmates are the souls expiating their sins. The divine forest of the Terrestrial Paradise, where Dante meets Beatrice, crowns it all. Confession and purification make Dante pure and worthy to ascend to the stars. In the Empyrean heaven (which, according to the cosmological picture of the early fourteenth century in the West, enfolded the universe, fixed stars, and prime mover) the blessed lived, graded according to their blessedness, enjoying the vision of the Deity. In heaven Beatrice returns to the glory-seat; St. Bernard succeeds her, and makes possible Dante's brief vision of the unknowable, the unfathomable, the secret mystery of all things, the very contemplation of the Deity itself. The "sacred poem" ends in the name of "the Love that moves the Sun and other stars."

The *Divine Comedy*'s essence and appeal do not come across in a bald summary: it must be experienced by a reader who is himself sympathetic to the things of the spirit. Suffice it to say that it must rank as one of the greatest poetic and spiritual masterpieces of the human soul. It charts one such soul, Dante, breaking loose from the three wild beasts of lust, pride, and avarice who bar his path to the true and full life, and making his pilgrimage to natural perfection, sanctification, and the life of grace and contemplation. Behind the medieval symbolism and the images distinctive to a particular age of Western Christendom, the universals stand out unmistakably. While the State must bridle human avarice and lay the framework of human goodness, and pure religious institutions must set man's feet firmly towards God, the individual himself, inspired by

[4] *Purgatorio*, XXXIII. 145.

the mystical vision from on high (usually mediated through human agency, such as Dante's love for Beatrice), must make his own pilgrimage to God amid the tensions of human life.

What is Dante's message for us today? His was, and is, no message of withdrawal. His political activities, through his writings and personal contacts, continued throughout his life. He experienced for himself, and declared universally valid, the creative tension between activity and contemplation, the fruitfulness of involvement in the world and mystical reflection upon it, and the continuous inter-reaction of the "now" with the eternal. He was no escapist, but sought to know God in the midst of life. He was as much concerned with virtue and godliness within the framework of an organized and stable society — hence the need for viable political institutions — as he was with the way of saintliness, and in a very real sense he strove to harmonize these elements, which before his time had been largely separate, and even opposed. Dante contributed significantly to the development of the tradition in which human regeneration, rather than an emphasis on damnation and life-denying piety, became all-important in Western Christendom. This was a positive concept of man under God, yet truly man. It led to the Renaissance notion of the man of action, the man striving in this life for himself and his fellows, yet truly responsible to God, and with all human experience under the divine cosmic judgement. In short, the way of Dante is the Way of Affirmation, not the Way of Rejection: the approach to God is to be understood through the images and experiences of life itself.

Dante's works are certainly thoroughly intellectually grounded, and at the same time deeply human in their concerns and not representative of any esoteric experience.

> The *Divina Commedia* is the poetic tale of the visionary journey that brought the poet "from bondage to liberty" (*Paradiso,* xxv. 1) without ever losing sight of this earth, his country, and the wants and troubles of mankind. For the attainment of that metaphysical liberty through which his will coincided with the divine, Dante created a poetical hypostasis of the universe embracing the contingent aspects of earthly existence, the eternal phenomena of the natural world, and the mythical scenery of heaven, hell, and purgatory. His imagination was directed by the Aristotelian ethical system into giving shape to hell, by the Catholic system of salvation in building his purgatory, and by the theological spiritualization of cosmology in describing the realm of the blessed.[5]

At the same time it is true that

> the work of this great poet . . . refers us not to a rare human experience but

[5] OLSCHKI: *op. cit.*, p. 134.

to a common, or rather it begins with one that is common and continues on a way which might be more common than it is.[6]

Weariness with the cares of the world, yet the need to be actively involved in the world, coupled with personal revelation of a reality of truth higher than ordinary life (in Dante's case springing from his love for Beatrice): such are the "common" features in Dante, helping to give his works universal appeal.

This universal appeal and significance of Dante is bound up with three key themes in his life and work: the significance of human relations as mediating divine meaning and purpose — his love for Beatrice; the concept of the Universal Man, as represented by Dante; the role of mysticism as he experienced it. These three interrelated strands speak to our own day. The young Dante's overwhelming experience of romantic love for the young Beatrice was the beginning of his poetry and of the way of mystical contemplation. They saw each other intermittently during childhood and early youth; he knew joy, anguish, and "dilectic" in her presence; beautiful of countenance and character alike, the image of Beatrice outlived her death and, transformed into a heavenly vision of beatific goodness, remained the inspiration of Dante's life. He wrote in the final chapter of *Vita Nuova*:

> Therefore if it be His pleasure through whom is the life of all things, that my life continue with me a few years, it is my hope that I shall yet write concerning her what hath not before been written of any woman. After the which, it may seem good unto Him who is the Master of Grace, that my spirit should go hence to behold the glory of its lady: to wit, of that blessed Beatrice who now gazeth continually on His countenance.

In Dante, personal emotional realities and the powerful romantic image were the gateway opening on the path to heaven. Love and spiritual nobility are interdependent; feminine beauty and heavenly perfection complement each other; *Eros* and *Agape* intermingle; the courtly woman-worship of the Provençal troubadours has become truly christianized as the woman herself is transformed to an angelic being, serving as intermediary between the man and God. The *Divine Comedy* fulfilled Dante's hope. "I am one who, when Love inspires me, take note, and go setting it forth after the fashion which he dictates within me."[7]

For Dante, earthly love was part of the total cosmic economy of the Divine Love at work creating, sustaining, and fulfilling within the universe. In our twentieth century, when the Man-Woman relationship is in such danger of being vulgarized or falsely elevated above the Man (or

---

[6] WILLIAMS: *op. cit.*, p. 11.

[7] *Purgatorio*, XXIV, 52ff. (P. H. Wicksteed's translation).

Woman-)-God relationship, this truly religious perspective needs to be kept.

The concept of the Universal Man, beloved of the ancients, did not wholly sleep till Renaissance men as diverse as Leonardo, Copernicus, and Erasmus revived it, for Dante was its noble embodiment. His wide political and literary pursuits have been noted; he was a true mystic; he was schooled in the universal knowledge of his day. Has this concept of the Universal Man relevance for us today? It is undeniable that to be universally knowledgeable in depth has not been feasible since the early nineteenth century, even if it was then. Modern civilization lives by a high degree of specialization. Yet to be a man of religious understanding, political activity, and some literary discernment, with a strong element of philosophical knowledge and scientific awareness, is not yet completely impossible. In the post-war British scene, Aneurin Bevan was a statesman-prophet of the widest knowledge, though eschewing traditional religion. Gandhi and Nehru, U Nu and U Thant, are figures whose universal sympathies have put the whole world in their debt; Hammarskjoeld was, in his distinctive way, another such. The world needs more such men of universal stature. In Christianity today the concept that the truly religious man is the one who expresses his personal religious understanding and experience in "political" activity (in the true Greek meaning of the term) is undergoing a great resurgence, associated with the names of Bonhoeffer, von Thadden-Trieglaff, Abbé Pierre, Stockwood, Soper, Robinson, Hromadka, and many others. I personally believe wholeheartedly that this way, the way represented by Dante, the opposite of both pietistic withdrawal and the non-religious humanistic cult of progress, is the only true way forward for Christianity in today's world, is the answer to the spiritual crises of the West, and, I would venture too to say, has a great deal to say to the cause of true religion throughout the world.

For Dante resolved the dilemma of action or contemplation. He united them within the providentially ordained scheme. He teaches us that to act rightly is to worship; that to contemplate is to act, and that, being involved in the world, we can yet be detached from its trivia and aware of its eternal references. For Man's final end, having striven in this earthly life to serve and enlighten his fellows, is to contemplate God. Dante gives us the voice of the true mystic:

> Oh grace abounding, wherein I presumed to fix my look on the eternal light so long that I consumed my sight thereon! Within its depths I saw ingathered, bound by love in one volume, the scattered leaves of all the universe; substance and accidents and their relations, as though together fused, after such fashion that what I tell of is one simple flame. . . . Thus all suspended did my mind gaze fixed, immovable, intent, ever enkindled

by its gazing.

Such at that, doth man become, that to turn to any other sight could not by possibility be ever yielded. For the good, which is the object of the will, is therein wholly gathered, and outside it that same thing is defective which therein is perfect.[8]

BRIAN G. COOPER

CLIO

I watch them come, I watch them go,
the suitors for the hand of Truth —
the theist and the atheist,
the humanist, materialist,
the scientist, salvationist:
As warden of the vestibule,
I know the wise man and the fool;
the one respectful, patient, graced
with language rich and fair;
the other, by enigma faced,
spelling vain answers on the air.
Still! Truth remains unmatched and free,
the while she gives each wooing mind
an emblem from her bounteous store;
which all receive with differing glance,
some seeing less where some see more!

WILLIAM EWART WALKER

---

[8] *Paradiso*, XXXIII. 85-105 (P. H. Wicksteed's translation)

PEACE AND THE RULING PASSION

[We are glad to welcome back to our pages our esteemed friend, **Mr. Mikhail Naimy.** He is a biographer of Kahlil Gibran and the author of some beautiful allegorical stories. Among his books are *The Book of Mirdad, Memoirs of a Vagrant Soul,* and *Till We Meet....*—Ed.]

Man's Ruling Passion is the passion for Life and Freedom.

Despite countless disappointments and privations; despite excruciating aches and sorrows; despite death itself, men cling to Life with the greedy, impatient, uncontrollable tenacity of a hungry suckling clinging to his mother's breast. All the other passions of the heart, from the noblest to the vilest, are but maids to the Passion for sheer existing.

Concomitant with the Passion for Life is the Passion for Freedom. In fact the two are indivisible and inseparable. To live is to crave the *freedom* of living. All human acts, from Eve's plucking and tasting of the *forbidden* fruit to Christ's mounting the cross of his own free will, are acts bent on broadening the scope of human activity and freedom. The crafts, the arts, the sciences we have developed so far, and all the inventions and discoveries they have led to, have sprung from no other passion but the passion to give Man more elbow room, as it were; more mastery of the self and the world about us.

Measured by the years of the familiar calendar the achievements of Man in pushing back the borders of his world may be considered truly stupendous. Measured by light years, they appear much less than the first step of a babe just venturing to walk. We are yet at the beginning of our fight for Life and Freedom. The curtains separating us from final self-mastery and mastery of Nature are still thick, dark, and almost forbidding. But the Ruling Passion knows no rest. With a dauntless will, a keen mind, and a reckless imagination for lieutenants, it is certain to keep on pushing those curtains back inch by inch until they evaporate into thin air.

Nothing short of omniscience and omnipotence would satisfy Man in his quest for Life undying and absolutely unfettered. That is his Ruling Passion, which no power can thwart or repress. Like subterranean waters that overcome all obstacles in their eagerness to gain the freedom of the sea, this Passion labours slowly, persistently, and most cunningly to free itself from the grip of all restrictions, taboos, and proscriptions. When such restrictions are too rigid and unyielding, the result is an upheaval which may take the form of a violent strike, a scorching revolution, or a devastating war.

To withhold a loaf of bread from a hungry man, either by force of arms or by force of law, is to plant war in that man's heart. To deny land to a person whose whole soul craves the company of land is to make

of that person a sure enemy of the order which made such a denial possible. To stand between a slave and his freedom is to breed rebellion in that slave's soul. Yet men foolishly pretend to be able to outwit Life and Freedom by maintaining an artificial peace between a hungry stomach and a loaf of bread, or between a slave and his freedom.

The earth from pole to pole is criss-crossed with arbitrary lines called national boundaries. For the ant, the lizard, the skunk, the mosquito, the sparrow, and all the creatures of land, sea, and air these lines are not only no barriers; they simply do not exist. Whereas for Man, the "lord" of the earth, such lines, though imaginary, stand as forbidding as the wall of China. To surmount them one must present credentials such as are hardly demanded by St. Peter of those who knock at the gates of Heaven. So complicated and so taboo-ridden are human relationships, social, commercial, financial, political, etc., that one is led to marvel not at the frequency of wars, but at the intervals of comparative rest from wars, which intervals, in international parlance, are facetiously honoured by the name of "peace."

Man must have the freedom of the earth before he may begin to dream of a warless life. Human waves, like the waves of the ocean, must roll unhindered in all directions. They must mingle, interpenetrate, fuse, sustain one another, and push one another onward. They must rise and fall together, sharing equally the honour of rising and the shame of falling, if there be any honour or shame in the rhythmic pulse of Life Universal. Else they are bound to overrun their artificial shores and cause fearful inundations and unspeakable ruin. That is the nature of the Ruling Passion when checked and muzzled.

No *lasting* peace is possible in a world that has gone far in cultivating and organizing its mind, yet has left its heart a veritable jungle. Our sciences and all the activities based thereon, imperfect as they still are, may be taken as excellent examples of mind-organizing and disciplining zealously perfected by combined human effort and readily accepted by all the nations of the world. Whereas all the endeavours directed towards cultivating and organizing the human heart, including religious endeavour, seem to be less than tepid and working at cross-purposes. Often we are made to hate when we should be made to love; to doubt where we should believe; to cower where we should be intrepid; to lust where we should be chaste; to lie where veracity is the crying need; to grasp where to abstain is more in keeping with our Ruling Passion and more conducive to the growth and peace of our souls and bodies.

The human heart — that tiny pomegranate so closely packed with seeds of all manner of passions, that marvellous world so negligible in size, so infinite in sweep and power — remains unexplored, unorganized,

and undisciplined. Yet men's only hope of ever achieving a permanent peace lies in exploring, organizing, and disciplining their passions. If a fraction of the immense wealth and energy they waste on war were directed towards heart-searching and heart-disciplining, the results would astonish even the most sceptical.

Some of the laws we enact may be charitably considered as disciplining measures. As such they are valuable aids to the Ruling Passion on its way to self-fulfilment. But the bulk of our laws tend to restrict the freedom of the Ruling Passion to no other end but to protect some questionable *interests,* private, national, and international; and that to the detriment of mankind at large. Such laws are contrary to the nature of the Ruling Passion and, therefore, to peace. Soon or late they shall be swept away by war.

Yet all laws meant to discipline the human heart are nests of discontent, resentment, and insubordination unless the heart is trained to accept them as if they were voluntarily self-imposed. Any discipline, for that matter, if it is to be of benefit at all, must be self-imposed. Man alone of all the creatures of the earth is capable of self-discipline. When fasting out of religious or health considerations, he is capable of abstaining from food and drink even if famished and parched. When in society, he can will-fully and voluntarily restrain many impulses offensive to social decorum. He can undergo untold privations for the sake of those he loves. He can even offer himself in sacrifice for others as did Christ on the cross. It is one thing, however, to be crucified by others against one's will; and quite another thing to mount the cross of one's own volition. The first is contrary to the nature of the Ruling Passion; the second is quite in harmony therewith.

To explore, organize, and discipline the human heart mankind must pool together its immense material and spiritual resources and direct them towards that end. Instead of keeping the nations of the earth apart by constantly stirring up in their hearts the ugly sediments of mutual fear, distrust, and hate, the press, the radio, the screen, the stage, the pulpit, the rostrum, the classroom, the studio, the study, the factory, the business office, and all similar agencies must be conscripted to exploit, intelligently and systematically, the incalculably rich deposits of human love, sympathy, compassion, and understanding. These have hardly been tapped heretofore except by such outstanding luminaries as the famous founders of our great religions and the few lesser lights that followed in their footsteps. But the centuries have all but swallowed up the voices of those teachers and master-explorers of the human heart. The parrot-like repetitions of their sublime teachings carried on by their nominal followers are not only hypocritical and anaemic; they are often charged with so

much malice and intolerance as to sap their vitality and reverse entirely their purpose.

Peace, like health, is the result of a certain mode of living. It is not a substance, but a shadow that follows the substance. It cannot be trapped and kept alive by verbose international treaties where each signature or seal is but an incubator for the germs of new wars.

To live a life whose shadow shall be peace the peoples of the earth must willingly and consciously initiate certain radical changes in their modes of national and international behaviour. In a world so interdependent as ours has become the sweet delusions of national isolation and independence must be jettisoned once and for ever. All boastfulness of national achievements on the field of battle or any other field must give way to glorifying combined human achievements in broadening out men's intellectual and spiritual horizons and in paving the way for the ultimate fulfilment of their Ruling Passion. International bars must be let down so that peoples and goods may flow freely from one end of the earth to the other. Colour lines, as well as religious, linguistic, and cultural differences must be slowly and painstakingly ironed out until they are no longer causes for international friction and irritation.

Men must be taught that self-respect *includes* the respect of others, since the life of each man is a prop and a complement to the life of every other man. Who can tell how much he owes the world, and how much the world owes him? We are all tributaries to that large stream called Humanity, which, in turn, is a tributary to that boundless ocean we call Life. How childish, then, to boast of our contributions, which would not have been possible except for what the others have contributed to us!

Yea, men must be brought to realize that their real enemies are not their fellow men, but ignorance, poverty of soul and body, oppressive servitude to their lower instincts, and all the things that stand between them and their right to Life and Freedom. These are the enemies that mankind must muster up all its energies to fight stubbornly and relentlessly, rather than waste those energies on mutual self-extermination.

Peace — true Peace — can never take root and thrive except in a soil and in an atmosphere free of international malice, greed, distrust, envy, and disrespect to human life. Such a soil and such an atmosphere are not impossible to provide if the heart of humanity is set on providing them. The miracle may not be brought about in a decade or two. But if the effort to bring it about is sincere, continuous, and well-directed, it is bound to hasten the coming of that day in which men "shall beat their swords into ploughshares, and their spears into pruning-hooks."

MIKHAIL NAIMY

THE PHILOSOPHY OF INDIAN CULTURE

[**Dr. P. Nagaraja Rao** has written with enthusiasm and conviction of the philosophical postulates behind the true Indian tradition in culture — especially its religious broad-mindedness and ethical firmness. It is a pity that this basic design of Indian culture can scarcely be said to describe actual conditions in India at this day.—ED.]

IN THE HISTORY of man's recorded existence on this planet, we have seen the rise and fall of several civilizations. Among them the ancient civilizations of Ur, Egypt, Assyria, Babylonia, Mexico, Nigeria, Greece, and Rome are prominent.

The history of Indian civilization, however, is unique; for it has had a continuous development for over forty centuries, during which it has faced many changes — social convulsions, political upheavals, repeated attacks from within and without — all of which it has survived. This marvellous continuity points to its strange vitality and sound instinct for life. It has throughout the ages produced representatives to uphold the glory of its ideal. In this sense Indian civilization is neither old nor new; it is *purāṇa* (*purā api nava eva iti purāṇaḥ* — ancient and yet new); it is eternal, immortal, and deathless (*mṛtyuñjaya*). L. F. Rushbrook Williams writes in his book *What About India?*:

> The first thing to realize about India is that it is the home of an ancient, but still vital civilization which differs greatly from the civilization of the West. The ancient civilization of Egypt exists only for the archaeologist. That of Sumeria must be uncovered by the excavators. But the civilization of India, in its origins probably as ancient as either, still exists in full flower before our eyes, and is the greatest factor in the lives of people who today number three hundred and fifty millions, one-fifth of the entire population of the world.

In his *New Lights on the Most Ancient East,* V. Gordon Chide writes:

> India confronts Egypt and Babylonia by the third millennium with a thoroughly individual and independent civilization of her own, technically the peer of the rest.

It has not been purely a static civilization, confined to its home with no mission and message, nor has it been completely other-worldly. Indian culture spread widely. This fact has been vividly described by Sylvain Levi, the great French Orientalist:

> From Persia to the Chinese sea, from the icy regions of Siberia to the islands of Java and Borneo, from Oceania to Socotra, India has propagated her beliefs, her tales, and her civilizaton. She has left indelible imprints on one-fourth of the human race in the course of a long succession of centuries.

She has the right to reclaim in universal history the rank that ignorance had refused her for a long time, to hold her place among the great nations, summarizing and symbolizing the spirit of Humanity.

In the cuneiform inscriptions of the fourteenth century B.C. in Mitanni, a city in Asia Minor, we find mention of Vedic deities like Indra, Varuṇa, Mitra, and the Ashvins. There is great affinity between the scriptures of the Persians and the Vedas. Archaeologists point out that Hindu temples have been unearthed at Anuradhapura in Ceylon, at Borobudur in Java, and Angkor in Cambodia. Sir Aurel Stein has traced Indian settlements and caravan routes through the desert of Central Asia up to the great wall of China. Buddhism crossed Indian borders into Tibet, Burma, and the Mongolian countries about the second century B.C. There was constant and uninterrupted cultural relationship between India and China for a period of six hundred years from the time of Kanishka to Harsha. Many of the Buddhist works, of which the originals are lost, survive in Chinese, Japanese, and Tibetan versions.

Indian culture has not only spread in the past but is often looked upon today as the saving culture of our collapsing human civilization. A number of great European and American intellectuals in the last two centuries, obsessed by the plight of humanity that has resulted from scientific materialism, scepticism, positivism, and the anguish of denial, have turned to Indian culture and been influenced by its philosophy — Vedānta. The philosophy of Indian culture would be a corrective to the ills of our age, and hence its message is topical. It is a failure of perspective to listen only to the voices of the Greek masters, Plato and Aristotle, and of European thinkers like Spinoza, Kant, and Hegel, and not to the sages and seers of India.

Indian culture is essentially spiritual in its objective. The greatest intuition of the spiritual seers of India is the unity of all life and existence in the ultimate Reality, the Brahman or Atman, which is the truth of all existence, its ground and goal, and the core of man's inmost being. The *Śvetāśvatara Upaniṣad* speaks of

Eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī sarvabhūtāntarātmā,
Karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalo nirguṇaśca.
The one God, hidden in all beings, all-pervading, the Inner Soul of all things,
The Overseer of deeds, in all thngs abiding,
The Witness, the sole Thinker, devoid of attributes.

Attaining it is the highest good, the uttermost freedom, and the manifest destiny of man. It is the end of man's evolution, the purpose of his life (*Puruṣāt na param kiñcit sa kastha sa parāgatiḥ*).[1]

[1] *Kaṭha Upaniṣad*, III. ii. See also Shri-Aurobindo's article on Indian culture: "A Reply to Archer's Criticism of Indian Culture," in *Advent* (1948).

Spiritual realization is a matter of experience and its truth is self-certifying (*svataḥ-siddha* or *svataḥ-pramāṇa*).[2] We cannot have it at second hand; for it is intuitive and not intellectually realized. Religion is a matter of direct experience (*svānubhūti*). Creeds, dogmas, scriptures, symbols, and institutions of religion are merely its instruments. The experience of spiritual seers is explained in intellectual terms to us. The different creeds are several intellectual formulations according to different temperaments, expressed in the psychological idiom of the author and the age. The voice is one; the echoes are many. Spiritual experience is progressive and open to all who make a ceaseless effort. The Spirit being conceived under different names, its ultimate nature is not rigidly defined as in dogmatic religions, but stated in clear, non-dogmatic terms.

The sages of India have therefore declared, "The Real is one, but men call it by many names, imagine it in many ways."[3] Such a broad formulation of the religious ideal has been responsible for the characteristic tolerance and universal acceptance of the Hindu mind. This attitude of tolerance and acceptance is not something artificial but is an article of Hindu faith. It is this attitude that makes for the progressive, scientific, and rational nature of Hinduism and its universalism. The Hindu mind admits of a "graduated scale" of interpretation from the most impersonal to the most personal. It does not condemn in harsh terms the religion of the average man and his conceptions, but leads him on gradually to higher ideals and deepens and vitalizes his faith. The Indian mind is conscious of the complexity of human nature. Men differing in their psychological dispositions and intellectual talents need differing conceptions of the Deity.[4] *Śiva Mahimna Stotra* says:

Rucīnam vaicitryāt ṛjukuṭilanānāpathajuṣām,
Nṛṇām eko gamyaḥ tvamaṣi payasāmarṇava iva

(As all streams have for their goal the sea, so, O Lord, Thou art the one goal of men who take, by reason of diverse tendencies, various paths, crooked or straight.)

The seers of India did not reduce religious life to an empty single formula in the name of philosophical reason. They purified religion by making it subserve the Spirit. They held the opinion that rites, vows, ceremonies, modes of worship, ways of sacrifice, and various institutions are as instruments helping us in attaining spiritual realization. According to Hindu

---

[2] For a summary of the fundamental doctrines of the spiritual religion of India see ALDOUS HUXLEY's Introduction to the English translation of the *Bhagavad-Gītā* by CHRISTOPHER ISHERWOOD and SWAMI PRABHAVANANDA.

[3] "*Ekam sad viprā bahudhā vadanti*"; also: "*Ekam santam bahudhā kalpayanti*"; cf. "*Ekam jyotir bahudhā vibhāti*"—The one flame shines variously.

[4] Cf. ALDOUS HUXLEY: *The Perennial Philosophy*, Ch. VIII: "Religion and Temperament," pp. 168ff.

sages, religion becomes a reality only when it answers to the complete spiritual needs of men, not if it merely satisfies the rational part of man and the intellectuals in a society. Religion must have a hope for all and respond to the needs of the entire man.

Freedom is the supreme law of spiritual life. Not only are "all things that have been rightly said by all prophets" ours, but all roads lead to Rome. Indian culture looks upon other faiths as the fellow-seekers of Truth, and hence is not for aggressive propaganda or conversion. The Hindu is not for active proselytism but for the deepening of others' religion. Hence, we have not had in India the religious wars characteristic of societies with dogmatic theologies.

Broadly, three methods of God-realization are indicated — *Jñāna,* the Way of Knowledge; *Bhakti,* the Way of Devotion, and Karma, the Way of Works — depending on temperament, but all leading to the same goal. Each individual is given a definite way of life suited to his temperament and abilities (*svadharma*), but all are expected to keep up a general morality which insists on the following virtues: non-killing, truthfulness, non-stealing, continence, and non-acceptance of great possessions. The *Yoga-sūtras* of *Paṭañjali* lay down these as the paramount great vows (*sārva-bhauma-mahāvratam*) that are to be practised by all irrespective of time, place, purpose, and caste rules. Besides this, every individual is assigned to a caste which is determined by not his birth but his qualities and tendencies. He must observe the laws and duties of his caste. The fourfold caste system was not the rigid and unmeaning thing that it is today, stiffened into a fixed hierarchy without purity and utility, unintended by the originators of this great educational formula. What obtains today is a mere travesty of the original. Many are inclined to describe it as an economic adjustment or a sort of guild system for the maintenance of society. But its intention was to help each individual to develop to the full in his own place by doing his duties with a spiritual attitude. As the *Gītā* puts it:

> *Yataḥ pravṛttirbhūtānām yena sarvamidam tatam,*
> *Svakarmaṇā tamabhyarcya siddhim vindati mānavaḥ.*
>
> (From whom is the evolution of all beings, by whom all this (universe) is pervaded, worshipping Him with his own duty, a man attains Perfection.)

The ancient Hindu scheme of society is organic, co-ordinating all activity, helping man to realize the Highest, not only for his own good but that of society also. To awaken the spiritual in man and to humanize him are its objectives. Ill-informed critics are of the opinion that Indian culture is ascetic and other-worldly. They hold that Indian culture is world-negating, life-denying, and static. This is a one-sided picture. The

ancient culture of India is not other-worldly. It does say that this life is good if you know enough to understand the purpose of life. It maintains that this life is good, but only as a means to an end. Hindu philosophy is a dynamic, pragmatic, and spiritual power which inspires man to rise higher and enlarge his vision. It has taken note of the natural motives, passions, and instincts of man and regulated them. It aims at evolving a civilization which is "naturally productive, socially just, aesthetically beautiful, and spiritually integral." The arts and architecture, drama and poetry, and institutions and ways of life of the Hindus are all integrated, and their civilization is progressive, rational, and humane. It is a great mistake for some of our youth, particularly the intellectuals, to despair of India and say that she is exhausted. It is a fallacious generalization to judge India from recent history; for it is a very ancient civilization which has a message for all times and is not without one for our age. Lord Acton has remarked somewhere that "to emphasize the three hundred years' failure of a nation, ignoring its three thousand years' success, is to study history from a wrong perspective." Indian culture is not a country without a capital, nor is it a formless lump of creeds and sects with no central doctrine to hold them. It is a citadel with a ring of outworks, intricate but interrelated. The outworks are being added to and altered from time to time.

P. NAGARAJA RAO

OF ALL THE OLD RACES the Aryan Indian alone yet remains as the preserver of old doctrines. It will one day rise again to its old heights of glory.

—W. Q. JUDGE

THE SHATTERED IMAGE

THE WHOLENESS OF HUMAN EXPERIENCE AND THE EXPERIMENTAL CHARACTER OF CONTEMPORARY GERMAN POETRY

[THIS is the third and concluding part of **Professor August Closs's** scholarly study.—ED.]

III

EXACTLY thirty years after Rilke's death *Transit*[22] appeared. It presents us with a number of shattered mirror-images. Some of the authors represented in it perceive reality through a spider's web of lines of cracked glass (*gesprungenes Glas*).

Here we no more move in a natural Universe, but fragmented Nature-objects are skilfully used for subtle artifices. A whole section of *Transit* is entitled "*Gesprungenes Glas — Offener Tod.*" The world is seen through an accumulation of broken pieces which are joined into a mosaic and fitted into a mirror-frame. Helmut Heissenbuttel's poem "*Interieur*"[23] is such a mosaic mirror-poem; it lists fragments deposited throughout the years: hats, Picasso photographs, books, paper flowers, cowrie shells, Chinese buttons, a lizard in bronze, a diary, a dice box, patience cards — as he says, "*abgelagert von den Jahren.*" The reader's imagination is called upon to fill in the gaps between the various fragments. Or, in order to add one more witness: in the poem "*Die Topfer*" (The Potters) Wieland Schmied (born 1929) wishes to preserve "die Scherben des Tons" (the pot-sherds) as a bequest to posterity:

> *. . . Dann bleibt etwas, das man vererben kann,*
> *Das man zuruckgibt heil in jedem Bruchteil.*
> *Dann kann es sein,*
> *Dass einmal eine Hand ein Stück davon findet*
> *Und die Erde wegwischt.*
> *Und dann hebt sie es auf und nimmt es*
> *Und weiss alles.*

The pictures, but for the frame of those mirror-images, would fall asunder. Within the cracked lines and spots a bizarre and apparently disconnected material is presented, in asymmetry, sudden curves, dissonances, and deliberate confusion; but behind this all the connoisseurs will probably discover the hand of the refined craftsman who casts the magic of word and sound and rhythm over the key-words of his artifice. A great number of contemporary experiments cannot be called universal

---

[22] *Lyrikbuch der Jahrhundertmittee*, 1956. Ed. by W. HOLLERER.

[23] *Transit*, p.143.

mirror-images any more; they are puzzles built with domino-pieces or building-blocks. The words present the bricks which are deftly placed into surprise-positions. The theme, the so-called subject-matter of the poem (in the usual sense), is non-existent. Poetry seems not to begin until the "content" ceases to exist. This is in fact the programmatic tendency now: *"Die Poesie beginnt wo die Inhalte aufhoren,"* proclaims a certain Albert Arnold School (born 1926, the year of Rilke's death).

The *avant-garde* poet, whether committed or not committed, aims at the mastery of the isolated word. Consider Erich Fried's *"Logos"* (Gedichte. 1958) — a startlingly bold self-revelation!

Das Wort ist mein Schwert
und das Wort beschwert mich
Das Wort ist mein Schild
und das Wort schilt mich
Das Wort ist fest
und das Wort ist lose
Das Wort ist mein Fest
und das Wort ist mein Los.

The word is to him: weapon, care, protection, triumph, fate. The play upon words from line to line is significant and difficult to put into a foreign medium. Erich Fried (born 1921) also successfully tries his hand at word-crescendos.

His poetic form is rich in surprise techniques. He has a predilection for subtly and gradually increasing the volume of themes, e.g., *"Traum vom Tod"*

"Traum"
Traum aus der Nacht
Traum aus der Nacht vor dem Tod
Traum aus der Nacht vor dem Tod einer Welt. . . .
"Taglied"
Vogel
Vogel im Wind
Vogellieder im Wind
Vogellieder im Wind nach der weindnden Nacht. . . .

This technique can be justly compared with Celan's crescendo in *"Martière de Bretagne."*

Another feature which Fried seems to share with contemporary poets is his desire to unveil and mirror the unreasonableness of reason, the illogicality of logic: e.g. *"Massnahmen,"* where negatives are suddenly turned into positives: *"Die Faulen werden geschlachtet die Welt wird fleissig . . .* (The one statement does not follow from the other! . . .). Play upon words, and punning are Fried's healthy counterbalance to the world

of doubt and decay. But there is danger in such brilliance — it can (in the hands of less gifted authors) deteriorate into obtruding punning. Wit can serve as a mystic utterance of wisdom; wit can also be an intellectual entertainment. Wit has the crushing power. According to Friedrich Schlegel ("*Lyzeumsfragment*") wit is an explosion of the imprisoned mind; it is divine and akin to mystic intuition. But on the lower level it is merely sociable, logical: "a surprise meeting of two friendly thoughts after a period of separation" ("*Athenaum*").

Language is the main problem of our day: the logic of language and its ambiguity, its perfect accuracy and its linguistic suggestiveness, its uniqueness and its manifoldedness of meaning, above all its fundamental predicament — that the linguistic material in poetry is identical with that of non-artistic language of philosophical, scientific, and ordinary communication.

In the world of poetic imagination values and visions and riddles are pronounced.[24] There are — by the side of scientific, verifiable facts — also those universal, poetic truths mirroring man's eternal struggle for self-recognition and self-realization (e.g., Prometheus, Hamlet, Lear, Faust, Antigone). These poetic truths are as true as the space-ships of our time are.

Some contemporary lyrical poets (not only in Germany) are obsessed by the mysteries of linguistic possibilities and equivocalness. We see this in many *avant-garde* experiments which aim at autonomy of language in a disintegrating world of appearances. In extreme cases the intellectual conceit, as we have seen, becomes totally divorced from the mirrored object. Language, as Karl Kraus in "*Beim Wort genommen*" puts it, is the mother, not the servant, of ideas, language being the wishing-wand which helps the author to reach the depth of intellectual resources. Thus, ideas are literally "taken at their words." Karl Kraus admits: "Through the medium of language I have gathered many an idea which I had not got and which I could not put into words. . . ."

To Karl Kraus, language is the hybrid chimera of unfathomable and inexhaustible fanciful conceptions. Without it our life would be impoverished. Man, not only poets but also nations, should "learn to serve it." One could, however, well apply to many a literary artisan of our time the words in Schönberg's *Sprechgesang "Moses and Aaron": "Ich kann denken, nicht reden. O Wort, O Wort, das mir fehlt."*

You will have noticed that in addition to the above modern emphasis on the single word there is a predilection for word-chains, for splinters of perception from the scaffold of keywords; the new so-called "subject-

[24] Cf. BENN's "*Traum*" (*Ein Wort, ein Satz-aus Chiffern steigen . . .*)

matter" consists of vowels, nouns, and verbs etc., presented in a spidery skeleton of sensations and memories. Consider, for example, the "*Kombinationen*" by H. Heissenbuttel (born 1921). It is only with an outward justification that Heissenbuttel chose for his lines, "*Zweizeiler 2,*" a motto from Angelus Silesius:

Ich weiss nicht was ich bin
Ich bin nicht was ich weiss
Ein Ding und nicht ein Ding
Ein Stupfchen und ein Kreis.

(I don't know what I am
I am not what I know
A thing and not a thing
A dot and a circle).

Many a contemporary artificer lives in a verbal universe, in an intellectual activity which limits itself to a journey between two places: he moves simply to and fro between cascades of reflections (*Spiegelkatarakte*) and streets of brick-blocks (*Baukastenstrassen*). In this cerebral landscape, however, new horizons are opened up, free from time and space and fate and faith. Behind an apparently chaotic fragmentation of reality there lies the will to a fascinating kaleidoscopic coherence of matter. In the poem "*Traum,*" mentioned above, Benn states: "*Auf Nichts auf Erden bezieh'n sich seine Namen und sein Laut*" — this is a world of unconnected dream-pictures. In such a verbal universe there is, as we have seen, no more a universal mirror-image. Instead, we are offered pieces of images, like pictures in a kaleidoscope, by clever rotation of the mental tube.

The self-sufficient artist's ego is dethroned and absorbed into the web and bewildering pattern of fragments: events, sensations, statements. Basically, the shattering of the universal image signifies not only the loss of a generally accepted and valid world-mirror; it, also, at the same time, declares the supremacy of a linguistic artistry which moves away from the personality and from nature and, ultimately, from art altogether. Thus, language being the only reality, the literary scene is clouded with a special problem. In "The Second Coming" Yeats unveils the predicament:

The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold. . . .
. . . The best lack all conviction, while the worst
Are full of passionate intensity. . . .

Now, stress is laid on the theme of the sheer purposelessness of human existence. The objects seem to hang loosely in an empty mirror-frame, a vacuum of space and belief and time. But that sense of loss of centre is,

as we have seen, offset by a subtle technique of "spraying" and "throwing" or "sprinkling" words into a field of depersonalized properties or compounds — a technique able to produce a mirror of carefully selected fragments. These are skilfully welded together by a common relationship.

The poem *"Das Verborgene"* by Christoph Meckel (born 1935) can serve as an example of that modern form-technique; at the same time it indicates the present negative mood towards any meaning in human existence. As in Samuel Beckett's *Waiting for Godot*, there will never be an answer to the futile questionings about the "secret" in Meckel's *"Das Verborgene,"* which, according to the author, does elude all our endeavours: the "secret" escapes: it eludes the divining-rod, the fishing hook, the hounds, the swift horses. We shall always be waiting for a reply, "well dressed . . . a strawflower in our hand":

> *Doch in guten Kleidern warten wir immer noch an*
> *derselben Ecke, eine Strohblume in der Hand.*

Ultimate translucence, stillness, and tranquillity are no more attributes of such mirror-images. But we should welcome these modern experiments in fragmentation. Every true poet searches for a language which could be adequate to mirror the new scientific, nuclear age. There is no need to be pessimistic about the future: on the contrary. It cannot be denied that poets — particularly the contemporary writers — are too much in love with language to realize the magnitude of the changes going on inside their own language. Yet there lies our hope for the future.

In his essay in *Studies in Intellectual History*[25] on "Language — The Basis of Science, Philosophy and Poetry" Leo Spitzer investigates the equivocal character of language, which can serve, deceive, and betray. There are the stable as well as the destructive and changing forces in language. Whereas Wilhelm von Humboldt, for example, interprets language as an ever-moving emanation of energy (rather *Energia-Wirksamkeit* than *Ergon-Werk*), Leo Spitzer contrasts the ever-changing force (*Energia*) with the permanent elements (*Ergon*) in language, and expresses a hope for the future. He maintains:

> After all, Dante's poetic codification of medieval science and its synthesis with Christian theology came 1500 years after the poetic codification by Lucretius of pagan untheological science. We should then restrain our modern impatience and wait for another 1500 years for the poetic language to mature that would furnish adequate instruments for the expression of the scientific world-picture of Einstein and Curie and the religious implications this may have.

AUGUST CLOSS

[25] The Johns Hopkins Press (1953).

WHITHER PSYCHOLOGY?

[Our esteemed friend **Shri K. Guru Dutt** writes of the background of thought against which the orientation of modern schools of psychology is to be understood. He argues that psychology is over-influenced by a scientific method originally adapted to other kinds of inquiry. He suggests that a fruitful re-orientation would come from giving due place to the evidence of parapsychological researches and to the pregnant suggestions to be found in ancient Indian writings on the subject of man and his soul.—Ed.]

It is usual to say that psychology is the youngest among the sciences. But in a sense psychology is perhaps the oldest among them. Even in the earliest reaches of human history, man seems to have been preoccupied with the workings of his own mind, and to have learnt how to apply his findings. Primitive man was not concerned only, or even chiefly, with objective matters. On the contrary, he saw mind everywhere in the universe, an attitude which in recent times has been usually deprecated as animism. His findings were, however, not expressed in principles and theories so much as in myths, legends, and allegories, and in the whole vast realm of art, ritual, and religion. Subsequent developments in the course of the great civilizations of antiquity are well known, although it is to be feared that they have not been understood or adequately appreciated by us moderns.

With the advent of modern science three or four centuries ago, interest definitely shifted to the outer world. In this sphere, the success of the experimental method was so phenomenal that the method itself has been hypostatized. The resulting view of the universe was necessarily a mechanistic one, having as its basis the so-called "laws of nature" which sought to explain the more obvious recurrences. It has been sought to apply the same method to biology and latterly to psychology also. Notwithstanding the somewhat fierce orthodoxy which has grown up round it, its success in the former field was by no means so marked as in the region of the physical sciences. As a result, non-mechanical hypotheses have been tentatively adopted by many investigators and have been fruitful. This is even more the case in psychology, where purely mechanistic methods of research have no doubt yielded findings to match, but have not yet taken us any nearer towards the understanding of the fundamental problems. Accordingly, the utmost diversity prevails even as regards basic concepts. The situation has been further complicated by the fact that the latest developments in the physical sciences themselves do not seem to warrant a mechanistic determinism, such as, for instance, satisfied the soul of a man like Thomas Henry Huxley towards the close of the last century. Today the barriers between mind, matter, and energy have broken down,

as it were, and the boldest imagination is at a loss to guess what may lie round the corner.

Restricting our attention to psychology, what is it that we find? Speaking generally, the old intellectualistic view has been practically abandoned. In its place, a dynamic conception of the mind has been substituted by common consent. Mind is no longer regarded as a mere epiphenomenon, running parallel with matter, but rather as something geared on to the body, and through the body to the external world. The mystery of the interaction of mind and body, although recognized from times immemorial, was commonly ignored and by-passed in the older psychology. In the recent past, however, the facts which have been brought to light by the investigation of hypnosis, suggestion, trance conditions, hysteria, and other abnormal but perfectly natural and common conditions have convinced psychologists that mind is linked to a vast hidden store of energy, now commonly designated the *libido*.

First and foremost, we are ordinarily unaware of the existence and working of this reservoir of energy. It would appear as if the mind is like an iceberg, the greater bulk of which is submerged beneath the threshold of consciousness. The credit of drawing attention to the workings of this submerged part of the mind (the subconscious or the unconscious) belongs to Sigmund Freud. His achievement in the region of psychology has been compared by so competent a judge as MacDougall to that of Newton in physics, an achievement independent of the actual fate of the working hypotheses adopted by him, such as repression, the Oedipus complex, the Pleasure and Reality principles, and the like. The work started by Freud has been pursued by a host of investigators including famous names like those of Jung and Adler. Thus originated psychoanalysis and its numerous derivatives.

Not long ago, it was thought by many that psychoanalysis was the "new psychology" *par excellence*. But today there seems to be a reaction, and the tendency among psychologists is more to stress the limitations of Freud's outlook than the magnitude of his achievement. Even in the medical sphere a feeling of disappointment prevails as regards the results of the use of psychoanalytical methods not only in the field of psychoses, but even of neuroses, for which Freud's technique was specially designed. But apart from this, it must be conceded that many new lines of study and investigation have been inspired by the Freudian orientation, e.g., those relating to early childhood and growth (Susan Isaacs, Bowlby, Kardiner), and to the intimate interdependence of individual character and social environment (Anna Freud, Erich Fromm, and others).

Reference must be made to experimental psychology which has been mainly concerned with the behaviour of organisms in relation to their

environment, with special reference to animal behaviour (Lorenz and Tinbergen); physiological psychology (e.g., Sperry, Beach, and Langley); human neurological studies like those of Penfield; and "experimental psychology," so-called, which had its rise and development in Germany, but has also been brilliantly pursued elsewhere (e.g., by Michot of Louvain, Bartlett of Cambridge, etc.). In all these studies, notwithstanding the interest of the specific findings of detail, there has been no advance towards any unification of theory, and experimental psychology as a whole continues to be, in the words of Gilbert Ryle, "a partly fortuitous federation of inquiries and techniques."

The same may be said of the applications of psychology in the fields of industry, medicine, and education (e.g., intelligence and mental tests) and the links between psychology and engineering suggested by "cybernetics." Notwithstanding their importance for the welfare of both the individual and society, it has been said that what passes for applied psychology is nothing more than the application of certain well-tried scientific techniques to particular practical problems, and even, by O. L. Zangwill, that "in psychology, indeed, there is little knowledge sufficiently well-founded to merit confident application."

No survey of trends in modern psychology would be complete without mention of phenomena coming under the purview of what was at one time called "psychical research" and has been renamed "parapsychology." The opposition which such studies have had to encounter, directly and indirectly, has been stupendous. Yet they have made some headway and gained a measure of respectability even at established universities. Although the results have not been adequate in point of quantity or quality, owing mainly to a defective mode of approach, it is beyond doubt that even the modicum of accepted fact is sufficient to give us food for thought. According to current scientific theory, such phenomena should not occur at all. So, even one proved occurrence is enough to require revision or even abandonment of the whole theory. As Schopenhauer insisted long ago:

> The phenomena under consideration are incomparably the most important among all the facts presented to us by the whole of experience from a philosophical point of view; so it is the duty of every man of science to get acquainted with them and to study them thoroughly.

Yet, as Mr. MacNeile Dixon asks:

> How many of them, and how many of our divines are, in respect of this study, like the Professor of Padua who refused to look through Galileo's telescope lest he might see what he did not wish to see, who dreaded its revelations? . . . But what we prefer [he proceeds], like or dislike, alters nothing in nature. Palatable or unpalatable, we must accept whatever lies

in the path of our destiny. And if a tenth, a hundredth, part of what competent observers in this field report, be true, the castle of our thought may need rebuilding from its foundations. Simple people talk glibly of telepathy, for example, yet if ertra-sensory perception alone were established the whole scheme of modern thought crumbles to ruin. It would be nothing short of a scientific revolution. Science and philosophy would be under the necessity, for them a sad necessity, to seek new concepts for the interpretation of reality, to redraw their antiquated map of the human mind.

Reverting to psychology proper, and judging from its numerous applications in the medical and educational fields, for example, the most noticeable thing is that techniques based on hypotheses which markedly differ from one another are being used in actual practice, and, it is claimed, with reasonable success. The fundamental differences in theory coupled with empirical success are intriguing scientists who are used to the cut-and-dried methods of the physical sciences, where the latest successful hypothesis generally discredits and ousts its predecessors. In physics, except perhaps in regard to the implications of the Relativity and Quantum theories, there seems to be little scope for option. On the other hand, in regard to the fundaments of psychology, everything seems to be a matter of option. Perhaps psychology requires a method of its own, which may radically differ from the orthodox method of science. It may even be said that real advance in psychology is not possible unless she declares her independence and severs the umbilical cord which still binds her to the physical sciences. Of course, it must be admitted that there are many who think quite the other way round. Here too there is scope for option!

One great point of interest for us is that the findings of depth psychology have afforded fresh insight into the nature of myth and ritual and symbolism, and have made possible a better understanding of the mentality which actuated the early civilizations and was the source of all the great religions and mythologies. It is being more and more clearly realized that the rigid logic of solid matter which fits so well into the world of physics may not hold undisputed sway in the region of mind. Man's imagination, which seems to be the very core of his living and creative mind, has apparently a logic of its own which is to be sought for in the realm of dreams and visions, rather than in dealings with matters of fact. A new orientation is needed; and when it is achieved it may alter our entire way of living.

Already there are some signs of its advent. The new psychology has altered our attitude towards mental abnormality (and even towards normality), whether in the shape of insanity or otherwise, and a host of problems vitally affecting society, like crime and education. The success of the physical sciences has placed an enormous amount of deadly power in

the hands of man whose sole outlet appears to lie in war, global war threatening the very survival of humanity. The averting of such a catastrophe will rest in the possibility of the training and control of the mind and the emotions, and not in the accumulation of external information. The great modern plagues are all of a psychical nature and can be cured only in the minds of men. The hope for this lies in the understanding not of mechanism but of personality.

Using Indian terms, we may say that the solution is not to be looked for in the region of Nature or Energy (*Prakṛti*), on the conquest of which man is now preening himself, but rather in the sphere of the Person (*Puruṣa*). The distinction is well brought out in the verse of the *Bhagavad-Gītā* (XIII. 20) which says:

Kārya-kāraṇa-kartṛtve hetuḥ prakṛtirucyate;
Puruṣaḥ sukha-duḥkhānām bhoktṛtve heturucyate

— which may be paraphrased: *Prakṛti* is the locus of causes and effects, while *Puruṣa* is the locus of happiness and sorrow.

The mighty civilizations of old seem not only to have been greatly concerned with this region, but also to have come to terms with it, often in ways unknown to us. It would be the part of wisdom to make judicious use of their experience to reinforce our psychology. Thus in India we have the wealth of material relating to *Yoga, Upāsanā,* and *Sādhanā,* not to speak of sciences like the *Ayurveda.* These should be approached not with patronage and a sense of our own superiority, but with humility and respect. There is no need to believe that the ancients had exhausted all the secrets of the mind, or for slavish submission to their authority. Criticism would be quite in order after we have reverently tried to understand their very different standpoint, and built in the needful aptitudes (*Saṁskāra*). The tried (*Siddha*) techniques are all there, but not on the surface "for daws to peck at." Those who are qualified may yet unravel in meditation and solitude the live strands which form the warp and woof of the human mind.

K. GURU DUTT

COMING BACK

[**Mr. Ernest Hayes** has been a contributor to THE ARYAN PATH for many years. He has dedicated himself for long years — as he mentions in this contribution, he is eighty-odd — to a study of Theosophy and the Eastern religions and philosophies, especially Vedanta and Buddhism. This brief article is a lively and personal expression of an approach to the doctrine of Reincarnation.—ED.]

I HAVE come back to live in a house I lived in over two years ago. The house has since been renovated and under a new lease has passed into a new ownership. It is still familiar to me, after an effort in some instances. I have come to the same house of single-room flatlets, but not to the same room. The general environment has changed. The new lease-holder does not live on the premises; the whole house is let and (delightfully to me) it is like a convent in Carmel, each monk (or nun) entirely secluded as long as he or she keeps his or her door locked. Of course, monks and nuns under one general roof would not meet with ecclesiastical approval, but I am not pursuing the idea too far, save that for quietness, reticence, and general friendliness on occasions (and almost unbelievable tidiness) this house unconsciously emulates the silence and personal integrity of strictly enclosed nuns. Perhaps monks of the same Order are not so reserved. I have a distant relative in a Carmelite convent which may be even stricter than some. They are only permitted one hour's conversation a day, and if they talk in their sleep they are reproved as trying to evade the rule. There are about twenty-five nuns, and my cousin (I do not remember how many times removed) says it is like heaven. A nearer relative — a man, of course — says he can well believe it.

In this house I have returned to, there is seclusion and inner integrity whenever one wants it. Some of the flatlet-holders recognized me, and I recognized them. I said to one: "It is like reincarnation. A different room in a somewhat different house but the same inmate." She laughingly agreed. "We are very glad to see you back."

Thinking over the sameness of the house and yet its strangeness, I see Reincarnation in it more and more. There are touches of old-time habit. The brooms, etc. for the general use of the lodgers were kept in one place two years ago (if they were kept anywhere available when one wanted them) and now they are kept in another place and never to be searched for. But if my mind is thinking of something else, I still go down to the old spot and have a lost journey down a number of stairs and then up again. Dealing at the same shop as when in the other house, I find myself involuntarily turning left as I leave the shop (as during the two past years) instead of right, as now more appropriate. You might almost think

I am regretting the change. Nothing farther from the truth. So I reflected: I am acting without thinking. One can do that in trivial instances and in ones of far more importance. One can live a lifetime of action, reaction, and non-action without really thinking, and that may create a rugged mountain to climb. Even the criminal is caught by lack of thinking. So I will steadily remember that the brooms are on the first-floor landing, neatly up against a piece of furniture that can obscure them, and not on the ground floor, scattered anywhere. Stairs do not daunt me, though in my eighties; lack of thinking must be corrected. So with turning left as I leave the shop. I nearly encountered a car last time I did that, and — though in my eighties — I do not specially want that as my exit.

Among the old lodgers here there is a man who calls himself an Anglo-Catholic. There is another who is properly Roman. The Anglo-Catholic has some leanings towards Esoteric Christian Thought. But he varies. He thinks highly of Origen and Clement of Alexandria; also of Dr. John Dee, the valued adviser of Elizabeth I (though histories rarely comment upon that; and of Jacques Maritain. Naturally he varies. He accepts Pre-Existence but not Reincarnations, of which he says he has had a bellyful, not by living them but by listening to elderly ladies who remember their own. Origen, he says, taught Pre-Existence but not a series of "lives" over the millennia. So did the Prophet of Israel named Jeremiah. He turns up his Bible for me. "The words of Jeremiah . . . the Lord spake to me: 'Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee. . . .' " Now the Deity cannot know or separate *Nothing*. The Apocryphal "Book of Wisdom" also states that Solomon, the supposed writer of it, "being good, came into an undefiled body."

"That implies Pre-Existence," says my Anglo-Catholic. "It does not imply or assert Reincarnation."

I can see his drift. The Church in general does not allow that doctrine. He can see *my* drift. I am trying to suggest he dare not go too far. I ask him: "Did not the Pharisees, according to Josephus, accept the idea of reincarnation?"

"We are not Pharisees," says he; "only as a term of reproach symbolic of our hypocrisy and formalism. Of course, with a great prophet like Elias, there might be an exception in John the Baptist. As to you, you are really earthbound. You can only think of coming back here just as you have come back to this house after leaving it, and appear to me to think that in coming back you have done a rather wonderful thing for yourself."

"I have, so far as this house is concerned," I retort; "the other one I was in was untidy, all gadgets and very little comfort. I don't expect this house to be here in a thousand years' time."

"Yes, you do. You want to come back here. The house may have been transformed into 'Luxury Flats,' for sale at two thousand nine hundred and ninety-nine pounds. Such a saving as compared with three thousand pounds! Me? I want the solar system: Mars, Jupiter.... I want the Milky Way," he expanded himself.

"You have some hopes," I said — but questioningly, not scornfully. "I still like the earth."

"Keep it," he replied generously. "With my love."

E. V. Hayes

RETURNING HOME

The sun is gone now,
And the darkness creeps closer around us,
Waiting, and breathless,
When the song of the blackbird is ended,
And sleep is desirable.
Sleep, when the Soul is free,
And will seek for its Home in the Far Land,
Where beauty and truth, and Infinite Wisdom give
Rest, and refreshment, and a sense of belonging.
But only the wraith of the memory of beauty
Comes back, as we wake to the weight of the morning,
Like a ghost, that will want us to try to remember,
And will haunt us as long, and as long, as we live.

Margo Laird

NEW BOOKS AND OLD

THE FUNDAMENTALS OF SHANKARA'S ADWAITA*

THIS BOOK, written in a lucid and simple style, is a welcome addition to the growing literature on Advaita Vedānta according to Śaṁkara. In recent years Śaṁkara's philosophy has been subjected to much adverse criticism and has been stigmatized as the classical example of the world-and-life-negating thought of India. Misunderstandings about the fundamentals of Advaita Vedānta have become so wide-spread at the present day, both among scholars in India and among those of the West — and, it appears to me, more among the former than among the latter— that any clear and unbiased exposition of the subject, based on a close and careful study of the originals, such as our author has made, must be deemed a commendable enterprise.

There is an appreciative Foreword by H. H. Jaya-Chamaraja Wadiyar of Mysore. The book proper is divided into twelve chapters, dealing successively, after an historical introduction in Ch. I, with metaphysics (in Chs. II and III), the Doctrine of Māyā, *Saguṇa Brahman,* Cosmology, the Doctrine of Causation, the Jīva, Logic and Theory of Knowledge, Theory of Error, Ethics, and Theology. There is a Glossary of Sanskrit terms and an Index at the end.

In the introductory chapter the author has rightly shown that the concepts of *Māyā* and *Nirguṇa Brahman* are not the innovations of Śaṁkara but can be traced in the Vedas and the Upaniṣads and that the Advaita is not incompatible with the philosophies of the *Brahma-Sūtra* and the *Bhagavad-Gītā.* I wish the author had discussed at some length, with supporting references, how the *Brahma-Sūtraś,* in particular, favour the Advaita view.

The chapters dealing with metaphysics are well written and many a misunderstanding is cleared away. I do not, however, feel happy over the author's describing and defending the Advaita as "acosmism."

> The charge of acosmism and mysticism *need not be denied.* . . . Far from treating acosmism and mysticism as deficiencies in his system, Śaṁkara will look upon them as constituting the special strength of his philosophy. (p. 64. *Italics mine*)

Mysticism apart, "acosmism" would not be an apt characterization of the Advaita position. I would characterize the real position of the Advaita as "pan-*Brahman*-ism": *Sarwaṁ khalvidaṁ Brahma* (all this, indeed, is Brahman). Śaṁkara pointedly says in the *Viveka-cūḍāmaṇi*: "*brahmapratyayasantatirjagadatō brahmaiva tat sarvaśaḥ*" (the world is an uninterrupted series of perceptions of *Brahman*; hence it is *Brahman itself* from all points of view). *Brahman*-experience and world-experience are experiences of the same Reality, which is the sole Reality, and with this, *cadit quaestio,* so far as any problem about the relation of the world to *Brahman* is concerned: the question does not arise. The strength of Śaṁkara's philosophy, and of all Advaita philosophy, for the matter of that, is not acosmism but pan-*Brahman*-ism — the *ananyatva* or non-difference of the world from *Brahman.*

In the chapter on the doctrine of *Māyā,* the author has attempted to answer briefly all the objections that are usually urged against the doctrine. He has also, incidentally, discussed Aurobindo's criticism of *Māyāvāda.* Rāmānuja had a number of objections against the *Māyā* doctrine, the most noted of them being what is known as

---

* *Adwaita Vedānta according to Śaṁkara.* By M. K. VENKATARAMA IYER. (Asia Publishing House, Bombay. 213 pp. 1964. Rs. 18.00).

āśrayānupapattiḥ. What is the locus or *āśraya* of *Māyā*, the base *Māyā* operates from? It cannot be *Brahman*, which is self-luminous, nor the *jīva*, which is itself a product of *Māyā*.

This objection [writes the author] appears to be devastating but a little reflection will show that it assumes the prior reality of time and space. But time and space are creations of Maya and cannot claim prior existence. (p. 71)

I would not make the review longer by touching on all the topics dealt with by the author in the chapters that follow. I should leave them to the readers of the book. Only one point more, and I shall have done. The charge is often brought against Śaṁkara that he is only an authoritarian, pure and simple, marshalling the support of the *Śru* passages and denying logic its due. The author ably defends Śaṁkara against the charge:

If Śaṁkara quotes frequently from Śruti, he does so under a very sound instinct. He is only reminding us of the timeless truths.

Nor is there anything dogmatic about his procedure. The quotations from Scripture are not intended to discourage independent thinking, burke discussion or silence opposition. He develops his theme by the method of objection (*Pūrvapakṣa*) and answer (*Siddhānta*). This method provides ample scope for the opponent to state his objections. No one can be fairer to his opponent than Śaṁkara. He often states the case of the opponent with great understanding and imagination. He does not believe in erecting a figure of straw and beating it down with a show of logic.

Divinely true! All unbiased students of Śaṁkara will readily endorse this view. Be it remembered by the critics of Śaṁkara that though he acknowledge *Śruti* as a *pramāṇa* or a means of valid knowledge, he unequivocally said that *anubhūti* or one's own experience is the *antya pramāṇa* or the *final* validation.

To all those, students, scholars, and general readers alike, who desire a faithful and lucid exposition of Śaṁkara's philosophy in one handy volume, the book could unhesitatingly be recommended. The printing and get-up of the book leave nothing to be desired; but if the price could be brought down a little, it would assuredly become accessible to a larger reading public.

S. N. L. SHRIVASTAVA

Eight Philosophers of the Italian Renaissance. By PAUL OSKAR KRISTELLER. (Chatto and Windus, London. 194 pp. 1965. 30*s*.)

This excellent and compact work b the Professor of Philosophy at Stanford University ranges through the philosophical ideas of Petrarch, Valla, Ficino, Pico, Pomponazzi, Telesio, Patrizi, and Bruno, and concludes with a stimulating appendix on the medieval antecedents of Renaissance humanism. Full notes and bibliography complete the book.

Petrarch (1304-74), the first great representative of Renaissance humanism, was in revolt against late-medieval scholasticism. Replacing it with an unbounded zeal for the study of classical antiquity, he was intoxicated by the glories of ancient Rome, admired Virgil, Cicero, and Seneca, and regarded Plato as the greatest of all philosophers. Yet all this was combined with Petrarch's firm Christianity — "the highest part of my heart is with Christ" (see p. 11) — and makes him the forerunner of the Christian humanism of Colet, Erasmus, and More. Both medieval and modern, Petrarch's supremely personal approach to his writing, and his delight in fame and travel, rank him among "the moderns"; like Shakespeare he sought a mid-path between traditional Christianity and the new Renaissance rationalism.

Lorenzo Valla (1407-57), that notable exponent of philology who undermined papal prestige by revealing the forged nature of the "donation of Constantine," was especially important for his philosophical contribution. His

dialogue *On Free Will* argued the compatibility of divine foreknowledge with human free will; *On Pleasure* contrasted the Stoic, Epicurean, and Christian positions; while *Dialectical Disputations* sought a reformation of Aristotle's logic.

The leading spirits of the Florentine Academy, Ficino and Pico della Mirandola, are seen as eclectic and fertile minds, their Renaissance Platonism "a distinct movement with the broader context of Renaissance philosophy" (p. 38), Pico's special contribution being to add "a metaphysical context and philosophical meaning" (p. 71) to humanism. The sixteenth-century philosophers and their relation to Aristotelianism mark the final phase of Italian Renaissance thought, Bruno's martyrdom being the end of an era.

BRIAN G. COOPER

Modern Indian Thought. By V. S. NARAVANE. (Indian Council for Cultural Relations; Asia Publishing House, Bombay. 310 pp. 1964. Rs. 20.00)

Philosophy is an essential part of man's culture and thought. It deals with problems which have super-temporal relevance. Its manifestation in history assumes a different form in different historical contexts. Our philosophy has an individuality and a character of its own and, as Professor Humayun Kabir observes in his thoughtful Foreword, philosophy in India is not so much an exclusively theoretical discipline as a world-outlook or a vision of life. Philosophy is, therefore, with us not so much a profession as a confession, an inner experience which must lead to action.

Dr. Naravane has given us a very sensitive account of modern Indian thinkers, and what is remarkable about him is the fact that he has been wise enough to include Coomaraswamy and Iqbal in his survey of recent Indian thought. It is indeed for the first time that an introduction to Indian thought has been written with a truly national orientation and an attempt has been made to take into account the contribution of Islam to the making of modern Indian culture.

Dr. Naravane writes with restraint and objectivity, and his estimate of individual thinkers is often sound and judicious. Judging, however, from the influence that Sri Ramana Maharshi has wielded on recent Indian thought, more than a cursory reference to him was required. We also hope that in future editions the account of Islamic thought in India will not be confined to Iqbal but include other manifestations which, though they may not be as striking, are by no means negligible. As it is, the writer's lucid and critical exposition of the currents of contemporary Indian thought no student of human culture can afford to miss.

SYED VAHIDUDDIN

Non-violence: A Christian Interpretation. By WILLIAM ROBERT MILLER. (George Allen and Unwin Ltd., London. 380 pp. 1964. 35*s*.)

This closely reasoned study is a valuable contribution to the growing body of literature on the methods and technique of Non-violence. We seem to be in the presence of a type of collective action which if carefully nurtured, will, perhaps sooner than we all expect, completely oust physical violence and war from the arena of social conflict. Whilst paying tribute to the central contribution of Gandhi and the Hindu tradition, the author avers that in Christianity can be found plenty of evidence of a tradition of non-violent social action, and hopes that this representation of it may release great possibilities for Christian renewal.

The book is divided into three sections. In the first "The Dimensions and Scope of Non-violence," the attempt is

made to isolate and classify the various forms that this action can take, ranging from Gandhian "soul-force" to the more rational techniques of non-violent resistance as a form of national defence advocated by George F. Kennan in U.S.A. and Commander Stephen King-Hall in Britain. This section is rather difficult and may need to be studied rather like a textbook before its full substance becomes clear. The second section, "The Dynamics of Non-violence," takes us step by step through a theoretical campaign, discussing all the pitfalls and alternatives likely to be encountered as each successive stage unfolds. The third section, "A Casebook of Non-violence," gives actual cases from Christian countries ranging from the Moravian Indians, converts to Christianity *circa* 1782, to the Civil Rights movement among the Negroes of the U.S.A. at the present day.

The author, who was formerly Managing Editor of the journal of the Fellowship of Reconciliation, has made a valiant effort to present us with Christian antecedents for the idea of non-violent social action, but it will be a pity if, thereby, he is merely encouraging a further extension of traditional Christian exclusiveness into this still open and undoctrinaire field.

VIVIAN WORTHINGTON

Christian Existentialism: A Berdyaev Anthology. Selected and translated by DONALD A. LOWRIE. (George Allen and Unwin Ltd., London. 333 pp. 1965. 55*s*.)

The production of anthologies is a chancy business, often reflecting the mind of the compiler rather than that of the author. In this case, however, the risk is minimal. Lowrie was for many years in close relation with Berdyaev. He translated most of his works and after his death wrote the definitive biography. He has reason, moreover, not to wander over the immense field, gathering choice passages here and there, but to concentrate on the few main themes which dominated Berdyaev's thought and run through his thirty books and uncounted articles and papers. The very vastness of the writings made it imperative that someone should attempt something in the nature of a compendium unless the influence of this important thinker was to be limited to the few specialists and research workers.

About his importance there can be no doubt. This *emigré* Russian, converted Marxist, is one of the few truly creative thinkers of modern Christendom. His deep concern was to make Christianity intelligible to the thinkers. On one side he sought to strip from the Gospel the "accretions" of dogmatic definition, negative ethic, and formalized worship. On the other he complemented his diagnosis of the spiritual needs of twentieth-century man with an enlarged conception of Christian freedom. For many of the between-the-wars generation he was the major prophet. It seems he can hardly be called so today. There are many lesser prophets among us uttering the contemporary word, and many to hear and applaud. Often the best they have to say sounds like a feeble echo of Berdyaev's rolling tones.

It is good, therefore, to have available a compassable volume which sets out the essence of the teaching, and that on the greater themes, in such a way as may bring back those who have forgotten Berdyaev, or perhaps never heard of him, to one of the great creative contributions to problems that are still with us. There is but one doubt in the reviewer's mind — whether "Existentialism" is the best and most adequate summarizing word. It may have been so once, but since Berdyaev's time it has become a little shop-soiled. Surely something connected with *Freedom* is called for.

MARCUS WARD

Teilhard de Chardin: A Biographical Study. By CLAUDE CUENOT. Trs. by VINCENT COLIMORE; ed. by RENE HAGUE. (Burns and Oates, London. 492 pp. Illustrated. 1965. 42*s*.)

This is a biography of a good man written by a friend well able to understand him. Teilhard de Chardin was the Jesuit priest who was a scientist as long as he was a priest, and in much spiritual isolation followed the evidence where he thought it led. It led him, in his lifetime, into conflict with his own Order and to a ban upon hs books. He accepted all this, as far as can be seen from this biography, with the surrender of a Jesuit, but with reservations in his own mind about its justice.

Teilhard de Chardin's life was spent in the examination of the earth's crust, mostly in China, for evidences of prehistoric man. He became an evolutionist, but of a particularly mystical kind. The history of the earth and of man was directed in an awe-inspiring manner towards a final fulfilment on a supra-personal level in God; and Christ, for the Jesuit, was as it were a light from God penetrating and activating the evolutionary process. Teilhard de Chardin traced this process in his now famous book, *The Phenomenon of Man,* published after his death. He died in New York, in 1955, at the age of 74.

It is easy to understand why Catholic theology frowned upon his work. It is a hard task to involve an absolute God in the evolutionary process, almost as a part of the process itself; and this is not made any easier by making Christ the immanent power rather than God himself. The complexities of traditional Christian theology will hardly bear this, quite apart altogether from the possible contemporary nature of the hypothesis of evolution itself. Indeed, in spite of his brilliance — or perhaps because of it — Teilhard de Chardin seems to have been a particular and blurred Catholic trying to unite Catholicism to an evolutionary scheme which theologically it rejects.

This of course leaves out another consideration, the difficulties of linking a universal history to a demarcated religion.

But this excellent biography introduces one to an exciting man and to his ideas, and whatever the evolutionary process is, or may turn out to be, it is spiritualized by such a man.

There is a full and excellent bibliography.

E. G. LEE

The Embodied Mind. By G. N. A. VESEY. (George Allen and Unwin Ltd., London. 114 pp. 1965. 20*s*.)

A main problem in philosophy throughout the ages has, of course, been how mind is related to body. Unfortunately, in the West, philosophy has become a preserve of the universities, a cloistered faculty dominated by the fashion of the time. People get promotion in it by acquiring erudition in its literature, going into the most subtle distinctions in the meaning of words used in it.

The book before us is in this category but is better than most. It is really based on an utterance of G. F. Stout — that the relation referred to above is the embodied self. This is the truth and it is sad that the author had to construct such an intricate labyrinth through which to make his way to his tentative conclusion.

Aristotle had the insight that even plants have souls. G. E. Moore is quoted as saying that he could find no conclusive argument against "Locke's view that matter may be capable of being conscious," and Morton Prince is quoted as holding the view that

> *there is one substance, mind*; and the other *apparent* property, motion, is only the way in which this real substance, mind, is apprehended by a *second organism.*

A great many writers are referred to as seeing that no mental phenomenon is perceived by more than a single indi-

vidual, and, of course, Schopenhauer's analysis of the universe as will and manifestation is dealt with.

In view of these insights it seems a great pity that people like Mr. Vesey go in for the fashionable verbiage and seem incapable of recognizing a simple explanation. The ultimate reality is spirit characterized by will. An act of will creates a vibration characteristic of it. If an act of will is repeated, the vibration is strengthened and modified. If other acts of will are added, they produce vibrations characteristic of them and the organism of vibrations can become strong enough to be perceived as matter.

R. F. RATTRAY

Man and Time. By J. B. PRIESTLEY. (Aldus Books Limited, London, in association with W. H. Allen, London. 319 pp. Illustrated. 1964. 70*s.*)

Mr Priestley has been profoundly occupied with the subject of Time for many years, and his plays on that theme, known as the *Time Plays,* which were in part inspired by the theories of J. W. Dunne and Ouspensky, will be remembered with deep gratitude, not only for throwing new light on a subject which involves all of us, but also for giving theatrical artistry a new dimension.

Now, Mr. Priestley has been described as a blunt down-to-earth Yorkshireman, but the fact remains that he has often been responsible for a good deal of debunking as well as constructive criticism in his time, particularly where cant and intolerance have been concerned. He is now a septuagenarian, and during the course of his later works there has emerged evidence of a deep humility and touches of rare wisdom, which could only have been acquired from his own serious concern with life and his own destiny. This humility was particularly revealed in his recent autobiography, and is likewise evident in the present work, for in it the author tells us not only about his own conclusions with regard to the subject of Time, but also concerning the nature and meaning of life as he has experienced it. Revelations in this strain, written in the full maturity of life, cannot but endear him to a wide reading public.

In the introduction we are informed by the author that this book presented the hardest task he ever set himself, and that it is entirely a personal essay making no pretence to challenging the conclusions of some mathematicians, physicists, and philosophers. The material offered is of a deeply subjective nature, belonging to one man's inner world of thoughts, feelings, intuitive ideas, vague impressions; belonging to his own personal encounter with Time.

Mr. Priestley is deeply concerned with the plight in which modern man finds himself, maintaining as he rightly does that this dilemma is, to a great extent, to be accounted for by his having come to identify himself with *clock-time.* He is anxious that man shall again become aware of that almost forgotten sacred ever-enduring Great Time of myth and of gods and heroes, and ultimately to show that even beyond that there is still Greater Time. His first object, therefore, is to debunk the generally accepted idea of Time, and this the author has been at great pains to do by availing himself of knowledge at his disposal concerning the Measurements of Time, Images and Metaphysics of Time, Time among the Scientists, and in Fiction and Drama, as well as in the light of Ancient Man, History, and Eternity.

It is evident that the author has been greatly influenced by Carl G. Jung, with whom he joins forces in denouncing the preoccupation which the church has had with the historic aspect of Christianity and its rejection of the fructifying mythical element which thousands of generations of men found necessary for imaginative life.

The B.B.C. appealed to viewers on

Mr. Priestley's behalf to send him accounts of any experiences they might have had that appeared to challenge the conventional idea of Time. The result was somewhat similar to the material which was responsible for the publication of *Apparitions and Precognitions,* written by Aniela Jaffé in association with C. G. Jung, which was reviewed in this journal in April 1964. A great deal of valuable material, in the shape of dreams, emerged, which, together with the author's own experiences, makes very convincing reading.

Mr. Priestley admits that he is unacquainted with the Eastern tradition and must therefore by-pass the works of that distinguished writer, Dr. S. Radhakrishnan. Nevertheless he has an amazing flash of intuition in perceiving that *those who practise Karma Yoga are maybe conscious of the fact that they are on their way out of Time,* and his concluding words set forth his own philosophy of Time:

> My personal belief, then, is that our lives are not contained within passing time, a single track along which we hurry to oblivion. We exist in more than one dimension of Time. Ourselves in times Two and Three cannot vanish into the grave; they are already beyond it even now.

The book is amply illustrated by a rich variety of pictorial material, and can be recommended to all those who are searching for an answer to a vitally important question.

EDWARD THORNTON

Mindfulness of Breathing (*Ānāpana Sati*). Trs. by NANAMOLI THERA. (Buddhist Publication Society, Kandy. 125 pp. 1964. Rs. 4.00)

Here is a book every word of which bears the stamp of practical Buddhism. A sincere seeker, probably, can learn far more of Buddha's genuine Teachings from a short treatise like this than from an ambitious big book.

The late Venerable Nanamoli Thera was internationally acknowledged both as a scholar of rare ability and authoritativeness, and as a Yogi having exceptional insight in matters concerning Buddhist meditation. His translation of the *Visuddhi Magga* (Path of Purification), the celebrated work on Buddhist Yoga, has carved for him a niche for all times in the archives of world literature.

Ānāpana Sati (Mindfulness of Breathing), has been assigned a preeminent place in Buddhist meditational practices. It is one branch of the mental training known as the "Four Foundations of Mindfulness" (*Cattaro Satipatthana*) and called "the only path for the realizing of Nibbāṇa," and is linked with the "pivotal doctrine of the Four Noble Truths (*Cattāri āriya saccāni*), on which all aspects of the Teaching converge."

Ānāpana Sati Sutta forms the main text of the treatise, followed by a translation of the Commentary of the Venerable Ācārya Buddhaghoṣa Thera and annotated with the translator's exceptionally stimulating notes. Also included are renderings of *Ānāpanakathā,* an illuminating section on the subject from the *Patisaṁbhidā Magga,* and of other important passages from different sources on the subject, with the translator's instructive notes. Here are some passages:

> Whose mindfulness of breathing in
> and out is perfect, well-developed,
> Gradually brought to growth,
> according as the Buddha taught,
> 'Tis he illuminates the world
> like the full-moon freed from cloud.

> Just as, bhikkhus, in the last month of the hot season, the dirt and dust blow about, and then, out of season, a great rain-cloud causes them to vanish at once and suppresses them; so, indeed, bhikkhus, respiration-mindfulness concentration, developed and repeatedly practised, is both peaceful and sublime, unadulterated and of happy life; it causes to vanish at once and suppresses evil

and unprofitable thoughts as soon as they arise.

The yogin attends to the incoming (and outgoing) breath. . . . Mindful he breathes in; mindful he breathes out. He considers the contact of the incoming breath and the outgoing breath at the nose-tip or on the upper lip with mindfulness. . . .

. . . just as a cow-herd, wishing to tame a vicious calf that has been nourished by drinking the milk of a vicious cow, might take it away from the cow and tie it up alone by a rope to a strong post driven into the ground; then that calf of his, dashing to and fro, unable to run away, sits or lies down by that post; so indeed, the bhikkhu, wishing to tame his corrupted mind, which has for long been nourished on the essence arising out of sense-objects, such as visible-forms, and so on, and taking it to the forest or to the root of a tree, or to an empty place, should tie it there by the rope of mindfulness to the post of in- and out-breathing. And so that mind of his, though it may dash to and fro, since it no longer obtains the object it was formerly accustomed to, being unable to break the rope of mindfulness and run away, it sits down, lies down, beside that object by virtue of access and full-absorption. Hence the Ancients said:—

"Just as the man who tames a calf
Would tie it to a post, so here
Should one's own mind by mindfulness
be firmly fastened to the object."

This is a book of practical guidance for all serious aspirants devoted to the practice of meditation. And one would, without hesitation, recommend this work to one and all as one to be not only read but owned.

ACARYA BUDDHARAKKHITA THERA

The Panchatantra. Translated from the Sanskrit by FRANKLIN EDGERTON. (George Allen and Unwin Ltd., London. 151 pp. 1965. 28*s*.)

Without exaggeration the *Panchatantra* is certainly the most popular Sanskrit work; stories from the collection have travelled from India to far-away countries and there exist over two hundred versions in about fifty languages. The late Professor Edgerton was an authority on this book and in 1924 he published his well-known *Panchatantra Reconstructed* in two parts; the first volume contained the Sanskrit text and the second a very good English translation. Being the result of a long and painstaking research, it was solely intended for the Orientalists.

The present book is a revised reprint of Professor Edgerton's old translation with some minor changes intended to make it more readable to the general public. In his introduction the translator briefly discusses the origin of various *Panchatantra* versions and the manner in which they travelled from India to the East and the West. The translation itself is close to the original but at the same time readable and full of charm and the simplicity which is so delightful a feature of the Sanskrit text. Some footnotes explaining certain expressions, literary conventions, and points connected with Indian life and literature will certainly enhance the understanding of the general reader who is not acquainted with the Indian background of these stories. The UNESCO deserves our thanks for making this well-known translation of the *Panchatantra* available to a wider circle of readers.

G. D. GAUR

The Central Truth: The Incarnation in Robert Browning's Poetry. By WILLIAM WHITLA. (University of Toronto Press, vii+161 pp. 1963. $5.00)

The decisive dislodgement of the Romantics and the Victorians is supposed to have taken place soon after that of Milton in the twenties. These people were, you see, afflicted with a "dissociation of sensibility"! Yet, to

judge by the steadily increasing stream of new criticism, they seem to be on their pinnacles as secure as ever. Browning could on a superficial view be dismissed as a loquacious and incoherent writer, given to infantile optimism. But Professor Whitla's study should effectively dispel this view.

A great poet's work — Dante's, Shakespeare's, Milton's, Goethe's, Aurobindo's — is all of a piece throughout; and it is Professor Whitla's thesis that Browning's work too is an integrated whole, held together by "the central truth, Power, Wisdom, Goodness — God." Professor Whitla examines the entire corpus of Browning's writing, and, looking for its synoptic centre, finds it in the Incarnation. Viewed from different stances, in different contexts, the incarnation became for Browning the "supreme analogue" for his poetic activity. The point of intersection between the vertical line of Eternity and the horizontal line of Time — the moment in Time that was also out of Time — was the Incarnation which alone provides the clue to guide us into and out of the labyrinth. Professor Whitla's is a tight argument, but no relevant detail is omitted; and the pattern of conceptual analysis here employed has affiliations going back to St. Augustine himself. Love, Knowledge, Power — the *tria prima* — all are needed, yet Love is the basic need, for we must learn to love or be prepared to die; and the Incarnation — an act of Love too — has been the means of hewing the way to immortality.

After a critical examination of the monologues inspired by religion, art, and love, Professor Whitla turns at last to *The Ring and the Book,* in which the earlier insights are gathered into a total blaze of revelation. Although Reality is not expressible in Euclidean terms, the human soul inveterately thirsts for Reality. Aside from mystical experience which breaks down the barriers between Time and Eternity, Art (or poetry) remains the one way possible of reaching at the Truth, but the artist or poet has perforce to use symbols to effect the translation of the apparent time-born phenomena into blissful Reality. *The Ring and the Book* juxtaposes the two symbols of "ring" and "book" (and also other symbols like "star," "fire," "rose") — mediate words these — to rend the veil and clear the mist that separate apparent "thing" from the ultimate Word, the riddle of phenomena from the truth of Reality. Browning found the crude fact of the "Roman murder-case"in an old yellow *Book,* and that "untempered gold" became by a process of poetic alchemy the splendorous *Ring*. The principal characters — Guido, Pompilia, Caponsacchi — are unforgettably alive, but they are also prototypes and symbols. Guido is the dragon, dragon-husband, or dragon-father; Pompilia is Andromeda rescued by Perseus, the maltreated wife rescued by St. George-Caponsacchi, or the imprisoned daughter (Elizabeth Barrett: later Mrs. Browning) rescued by the Knight in shining armour, Robert Browning. Myth, crude fact, and autobiography mingle to ambrosial effect, and at last the Pope (God's vicegerent) pronounces the lesson of the tragedy:

> Life is probation and the earth no goal
> But starting-point of man.

K. R. SRINIVASA IYENGAR

Political and Social Movements in Ancient Panjab: From the Vedic Age up to the Maurya Period. By BUDDHA PRAKASH. (Motilal Banarsidass, Delhi 6. 276 pp. 1964. Rs. 15.00)

This is a baffling book for a person who has been nourished on masters of history whose monumental works, without sacrificing accuracy of detail, treat large areas of the subject graphically and imaginatively; for history without imagination is like a river dried up. Imaginative history is an example of the art of communication between writer and reader. This book may do well as a thesis for the PH.D degree of

an Indian university, but its value as history which seeks to reconstruct the past is not clear.

In the first place, the writer jumbles together inextricably myths and facts, archaeology and legends, contemporary accounts and sacred lore. This means that he draws upon all available sources, but the faculties of discrimination and synthesis are not very much in evidence. The book shows wide reading and an aptitude for scholarly research, but these are not put to the best use. In the second place, the chapter headings are such as do not indicate a clear connection between one section and another. The writer hops from one section to another without clarifying the historical context of each. For instance, the sections on Vṛtra leave a reader asking himself whether one is reading a book on history or a book of fables.

But when all is said and done, one cannot but acknowledge that the author has collected his material with most painstaking effort. Even though there may be differences of opinion about the arrival of nomadic tribes in the Panjab and the arrival of the Aryans, it is clear that the author has done his best to put in order all the evidence available to him. Nor can one disagree with his conclusion, by whatever route he may arrive at it, that the Panjab is an epitome of Asia. Its history is a synthesis of the various trends of the life of Asian peoples. Its culture is a crucible of the diverse strands of the development of Asian countries. This book shows the ruthless course of history as applied to places and ethnic groups. Some of these places still survive, changed in all excepting their names; and some of these groups live in caste-names, unknown to their holders. On the whole, an interesting book, and the writer would do well to bring the history of the Panjab up to date in future works.

DIWAN CHAND SHARMA

Fundamental Values. By RENU LAL SINGH. (Author, Kathmandu. 57 pp. 1964. Price not mentioned)

The author explains that the necessity for a fundamental re-thinking in the context of the present world situation stimulated him to write this small brochure. There is a titanic struggle going on in this tempest-tossed and strife-torn world of ours. Moral fibre is decaying fast and the hold of religion on the minds and hearts of the people loosening. By general admission, something is wrong with our world. We are living in a singular moment of history, a moment of crisis. Those who have tried to diagnose the social malady have given us varying answers about the cause and cure of the ailments of our civilization. Ours is a society which is today gripped by change, with loosening controls, a decreasing sense of direction, and a dwindling awareness of the meaning of goodness.

What is urgently needed today is the inculcation, cultivation, and upholding of moral, intellectual, and spiritual values of life, so that

> The storms that we feel
> In this cold world should cease
> And our hearts, like thy waters,
> Be mingled in peace.

That way alone lies the salvation of mankind.

The author has frequently quoted from the writings of some distinguished thinkers, philosophers, and authors and otherwise eminent people in order to support his conclusions.

SURENDRANATH AGNIHOTRI

Folklorists of Bengal: Life-sketches and Bibliographical Notes. By SANKAR SEN GUPTA. (Indian Publications, Calcutta 1. xxi+180 pp. 1965. Rs. 12.00; $5.00)

What is folklore? Knowledge of the

common people. That is what W. J. Thomas meant when he coined the word in 1846. By "folk" he meant the unlettered.

The East Bengal ballads from the old *punthis* (palm-leaf manuscripts) collected by Dineshchandra Sen, the ritual stories and fairy stories of Chandrakumar De, the emotion-tempered nursery rhymes, songs, dances and plays of Rabindranath Tagore, all these and much more belong to the realm of the folklore of Bengal.

Whether you read Lal Behari Dey's prize novel *Govinda Samantha,* on the social and domestic life of the rural and working classes of Bengal, or Dakshinaranjan Mitra-Majumdar's *Thakurmar Jhuli* (Old Grandmother's Stories) either in the Bengali or the translated German, you are still in the field of Bengali folklore.

Similarly, from folklore are drawn the anthropological studies of Saratchandra Mitra, the historical *Mymensingher Itihas* of Kedarnath Majumdar, as well as the Bratachari youth movement and "Raybenshe" dance revival of Gurusaday Dutt.

Of the eight folklorists whose life-sketches are detailed, only Chandrakumar De made a livelihood from collecting folklore. All the others had different careers.

At the end of each life-sketch is a compilation of bibliographical notes which should prove useful as source material.

A perusal of the book leads to the logical question: "Who will benefit by a book of this kind?" The obvious answer is historians, mythologists, and searchers for truth. For, hidden under each of these items of folklore is "history." And, the careful sifting of the grain of fact from the husk of traditional distortion will lay bare the long-lost secrets of nature and of man.

K. R. A.

"CONVERSATION" WITH THE ARAB WORLD

Ḥiwār is a bi-monthly journal from Beirut. Its contents and get-up come up to the highest Western standards; and it may be considered a portent of the Arabs' "will to be." All the subjects which agitate the minds of the Arab Nation; all points of view in religion; the concept of freedom and nationalism; art and its true function; poetry, and how far it has moved from the classical days; literary trends, short stories, economic thought; politics of the world in relation to the Arabs; music and painting and drama — these are its warp and woof.

If there is any need to furnish additional proof of the rise and awakening of the Arab world in the intellectual sphere, here is the evidence.

No. 16 (May-June 1965) is devoted to Africa and its present problems. It contains a map of Africa and details of the thirty-six states that are shedding a new light on the Dark Continent. A Prime Minister (Mr. Lumumba of Congo) leads off with a fervent poem. Communism in Africa is dealt with by Tom Mboye. Difficulties of cohesion; constitutional problems; poems on the future of women; contemporary art in Africa, these are some of the subjects discussed.

No. 17 (July-August, 1965) has two excellent articles on Islam by Nasr, a well-known scholar, now in Harvard, and by Saab, a modernist. There are poems, interviews, reviews, and some lovely reproductions of the work of African painters.

Ḥiwār (which means "conversation" in Arabic) deserves the widest dissemination in India on account of its urbane catholicism, combining scholarship with original thought expressed in the modern style of writing in Arabic. Hardly any serious journal in the Middle East rivals it, and we wish it the utmost success.

A. A. A. FYZEE

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Seventeen years ago UNESCO sponsored the formation of the International Theatre Institute. This year's congress at Tel-Aviv, Israel, had a record attendance of 124 delegates from 32 countries. Next year's event will be held at New York.

The subject discussed at Tel-Aviv was the presentation of the classics on the modern stage. The correspondent of the London *Times* (27 July 1965) reported on some of the varied viewpoints. These ranged from an Italian director's conception of Shakespeare's Cressida in a bikini, to the advocacy by the Editor of the *Tulane Drama Review*, U.S.A., of an anarchic production of two plays simultaneously, e.g., *Othello* and *The Cherry Orchard* on adjoining stages, or even on the same platform to the same audience. This nightmare suggestion was apparently meant seriously. We endure, because we must, the embrangling visual impact of crowds and cities, restlessly dedicated to St. Vitus, and the jangling confusion of simultaneous radiograms, television, and wireless; yet to be offered something akin to this as being a rewarding theatrical technique is surely "upside-down culture," squandering whatever meagre powers of concentration remain to us.

The symposium produced also opponents of the "classics in modern dress" school of thought. The Director of the Rumanian Bucharest City Theatre declared against such "inelegant anachronism," while Jacy Witikka of the Finnish National Theatre considered modernity for its own sake to be a "lazy director's short cut to a final solution." The faithful adherence of Indian drama to tradition was underlined by Som Benegal of New Delhi in such references as that made to the "thirty-two different but invariable ways" in which an Indian classical actress can portray the fact that she is in love. The UNESCO delegate closed with the reminder of the common aim and purpose — "to determine how best to protect the theatre against the encroachments of the mass media," and how not only to maintain but to extend the theatre's influence. The congress decided to make more bursaries for international exchange available, especially, with the developing nations.

Since drama works so powerfully on the imagination, and inculcates values, good or bad, that are assimilated easily, without reference to reasoning or logic, it becomes all the more important for a body such as this to keep its aim high, so that the developing nations receive the best and not the worst from the more affluent countries. There is also international exchange at amateur level. For example, a Commonwealth Friendship Expedition comprising some two hundred university students, from ten different countries, has set out from London (*The Guardian*, 31 July 1965), to make an overland coach journey (equipped for every emergency, however) to Simla, India, in order to take part in a youth festival there in August. They will be introducing Welsh singing and Scottish Highland dancing, and giving impromptu Shakespeare performances in the districts they pass through, and will also visit various Indian universities. It is hoped they will themselves return stimulated by the cultures they meet.

Towards the end of the last century a great spiritual Teacher in the East wrote of a member of the British peerage that he would have achieved far more, and have had a happier destiny, had he not, as a public character, been so imprisoned by the world. One is

reminded of that — even though much was, nevertheless, achieved — in reading the tributes to Adlai Stevenson, American politician and U.N. representative, who died suddenly in London on 14 July 1965.

Henry Brandon of Washington wrote of him (*Sunday Times,* 18 July 1965) as:

> . . . a person of infinite loyalty and compassion, the epitome of the civilized man. That is what gave him his universality, his recognition as a world figure. But it was this very civility that proved to be such an irrevocable handicap. That is what makes his fate such a shattering comment on our world.

Henry Steele Commager, the American historian, called him (*The Observer,* 18 July 1965):

> a man whose . . . every foray into large politics was marked by defeat, and who exercised immense authority, wholly without power, an authority whose sanctions were entirely intellectual and moral.

Stevenson never compromised his principles for the sake of votes, never flinched from reminding the American people, at a time when they were glamoured by power and prosperity, that moral considerations counted first:

> The man who was twice defeated managed, by sheer force of intelligence and moral distinction, to lift the whole level of public life and discourse, and to infuse American politics with a dignity, a vitality. . . .

He did not hesitate to resist and to speak out against the evil of McCarthyism, neither did he play down to the crowd or attempt to trick them with over-simplified formulas for complex problems.

Murray Kempton of New York (*The Spectator,* 23 July 1965) echoed the same theme:

> . . . he was . . . the embodiment of our own honour. He was the only public man of whom we demanded that, when he was ordered to lie, he must refuse.

Yet there is unanimous agreement on Stevenson's charm and wit — never pompous, never self-righteous. Lord Gladwyn, former British chief delegate to U.N., referred (*The Listener,* 22 July 1965) to his lively mind and quick grasp of problems, his sense of style, his "enormous generosity" and his outstanding sense of humour. Commager also wrote of his irresistible wit, bubbling up, often at his own predicaments, but never malicious, always essentially civilized. Adlai Stevenson was obviously one of the forerunners of "civilized man," the universal man of the future. The way of the pioneer is always hard, but though the tyranny of false worldly values may still seem strongly entrenched, the force of example grows with each life that follows the true pattern. All honour to such who dare to live in terms of soul-ideals. Who knows what may grow from their inspiration?

As a footnote to the above we might add that Alistair Cooke, in reporting the decline of Jingoistic Fourth-of-July celebrations in the United States (*The Guardian,* 5 July 1965), and the general feeling of unease there, notes "the best escapist big seller" to which people have turned — "a collection of dense mystical jottings called *Markings.* A quarter million sales and no end in sight." These are Dag Hammarskjöld's intimate spiritual communings, published after his death. And if these truly make such an appeal to the public mind, and are not merely a fashion, there is hope ahead.